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ABSTRACT

The following papers and workshop presentations are included in these proceedings: "Grandparents and Grandchild" (Goezinne-Zijlmans, Hirsch); "Call for an Open Discussion among the Professional Educators" (Klercq); "Energetic But Marginal--Paradox and Promise" (ter Steege); "Integration of Older People within the System of Adult Education" (de Vries); "Education as a Life-time Task" (Hinnekint); "Learning by Entertainment" (Verbunt); "Educational, Professional, and Voluntary Activity" (Geissler); "Older Women and Education" (McGivney, Walker); "Education and Leisure" (Knopf); "Lifeskills and Health Promotion with Older People" (Chiva); "Life-Course, Developmental Tasks, and Education" (Eirmbter-Stolbrink); "Learning, Developing and Ageing in Late Modernity" (Jarvis); "Life-Course, Education as Orientation to Society" (van der Veen); "Why Do We Need a New Form of Education for Older Adults?" (Bogard); "Why We Need Education for Older Adults? Some Considerations" (Glendenning); "Look for the Treasure of Your Life" (Puype); and "Ideas on EEN [European Education Network] as a Network" (Venth). Other contents are as follows: a foreword, discussions of scenarios proposed in selected papers, small-group discussions, roundtable discussion, symposium summary and evaluation, list of new plans and contacts resulting from the symposium, and a list of participants' names and addresses. (MN)

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ED 364 723

EUROPEES SYMPOSIUM:

"EDUCATIE EN OUDEREN:
- EEN SPIEGELBEELD VOOR DE SAMENLEVING -"

14 - 16 november 1991

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european education network

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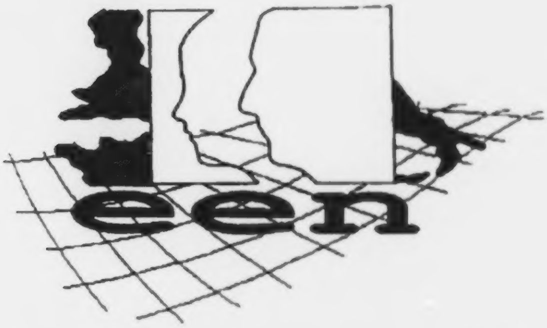

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FOREWORD

Jumbo Klercq and Ulrich Damen, final editing

The symposium "Education and older adults: a mirror to society" is behind us now, but the memory is still alive and we think back with great satisfaction at the things that were achieved. From 14 - 16 November 1991 about 100 people from 9 countries came together at what then used to be named 'Volkshogeschool Ons Erf'. We have received many letters from participants at the symposium. These indicated that the symposium was successful and intensive, and that there were enthustiastic and detailed discussions during the three days, especially considering the national differences and the variety of content. These differences became insignificant when compared to the task in sharing our thoughts on "education in an ageing Europe".

At this moment we are presenting the "first report" of the symposium. However, there have already been many developments and plans. These relate to the continuation of EEN, as a network, with new activities and meetings, and a variety of bilateral and transnational projects.

The report presented here is a result of the work of many people: the consultants have improved their notes for publication, moderators used notes from the symposium to provide linking passages and write-ups of the group discussions. The report is published in Dutch, German and English; this required time for translation of some difficult texts. In addition some participants have provided information about their work in the education of older people and this has been the first step in producing a newsletter.

This report cannot be seen as 'complete' because it is impossible to 'capture' all the experiences shared during the three days. We hope we have put the report together in such a way that each of you can add your own recollections, your own images and stories.

For clarity's sake we have used:
Times Roman-font for the texts of the introductions; and *italics for the more subjective intermediate texts and impressions of discussions.*

When talking of the "Completeness" of this report we raise a difficult concept, especially so when dealing with international meetings. Not only do language/translation difficulties play their part, but also different perceptions, levels of knowledge of the situations in different countries, which is not always helped by selective media and persistent stereotypes of particular nationalities and of their inhabitants. Some national differences emerge in this report.

This report will therefore not only reflect a "European" view but also national views. Sometimes this will be a reflection of the "strains" between particular nationalities, such as a German, a Dutch or an Irish person. Also with the problems within specific countries which shape the consultants' perceptions, such as in Germany with the new Bundeslander, and in England with the Tory Government's "pulling down" of the welfare state.

The term "adult education" in Dutch and Belgian context has a different history than "adult education" in Great Britain and "Erwachsenenbildung" in Germany. Differences in theoretical and practical concepts can sometimes be found, but at the same time they need to be tested in a European way, and not in their own national context. When this happens one may question if the differences are more important than the possible similarities.
Participation of adults in activities within adult education differs in each country. And in each country it also differs depending on how much you can speak of "distinctive" adult education and of adults participating in general education. And to make it even more difficult: the analysis of these various national situations is not easy.

At the symposium most of the participants attending came - in decreasing order - from Germany, the Netherlands, Belgium (the Flemish part) and Great Britain. The consultants were from these same countries as well. A consequence of this is that discussions emphasized the situations in these countries, rather than Austria, Denmark, Czechoslovakia and Finland. A question remains as to why there were no participants from South-European countries (especially since recruitment took place in France initially). India participated in the person of Prof. Kalyankar which was very interesting though the situations in India and Europe are very different.

In this symposium there has been a debate about the function of education - what is possible and what is not. It is essential to consider the way ahead for education in Europe. There are many obstacles to this, but a start has now been made. And there is the desire from many people in different countries to exchange experiences and to cooperate on joint projects. This is significant. This report is a testimony to this start .... and to the start of further developments and networking.

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EUROPEAN SYMPOSIUM
EDUCATION FOR OLDER ADULTS:
A MIRROR TO SOCIETY
14th - 16th November 1991

PROGRAMME

13th November:
- Arrival and registration
- Informal get together

14th November:
- Opening by Mrs. Goezinne-Zijlmans (Ministry for Welfare, Health and Cultural Affairs - WVC) and Mr. Hirsch (Federal Ministry for Education and Science - BMBW).
- Welcome by Jumbo Klercq, on behalf of the Initiative group
- General introduction of the symposium by Gheric ter Steege (NIZW), resulting in the presentation of three educational scenarios.
- Introduction of the first workshop session with **the first main subject: "Educational scenarios"** by means of plenary interviews with the introducers of the workshop.
- Workshop sessions
- Plenary reporting about the previous workshops, followed by an introduction of **the second main subject: "What are the transition phases and life events in the life-course relevant for the learning of adults?"**
  Again short interviews with the introducers of the second series of workshops
- Second series of workshops

15th November:
- Retrospective view on the workshops
- Plenary round-table-talk to introduce **the third main subject: "What are the guidelines of orientation and perspectives that influence people in their learning?"**
- Exchange in small discussion groups: confrontation of the own vocational practice and concepts towards workshops findings
- The opportunity to visit the city, excursions in connection with the symposium and being together informally
- Plenary report of the discussions in the small groups
- Following: plenary panel discussion about various theses in connection with **the fourth main subject: "Key issues with a view to learning and social change"**

16th November:
- Discussions in small groups about the theses of the fourth theme
- Concluding session: plenary discussion about the project of realising a European network of people working in the field of adult education

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BERG EN DAL

Michael Hirsch: Not without any pride grandpa ...

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A welcome to the participants

GRANDPARENTS AND GRANDCHILD

Mrs. D. Goezinne-Zijlmans, Ministry of Welfare, Health and Cultural Affairs, Rijswijk, Netherlands
Herr M. Hirsch, Federal Ministry for Education and Science, Bonn, Federal Republic of Germany

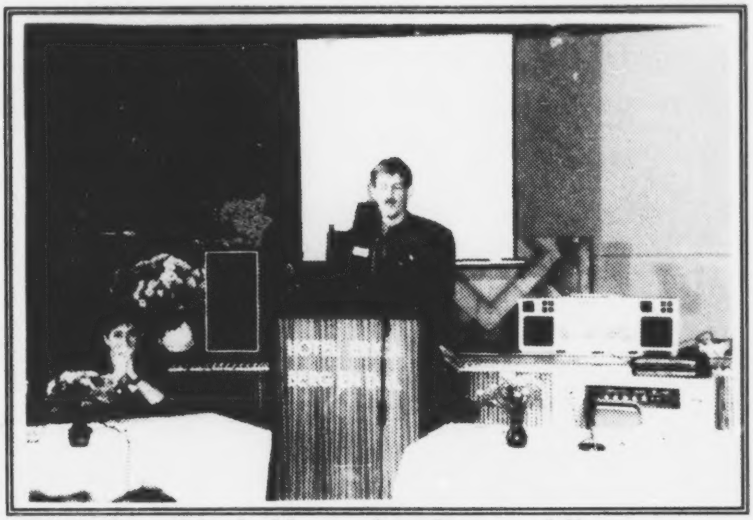
---

As is well-known the symposium is an initiative of German and Dutch representatives of various organizations and institutions in the area of adult education. The occasion formed two bilateral informative meetings in relation to education for older adults, organized by the undersigned, who met together more often at meetings of the Topic Group of the Council of Europe in the framework of the project "Adult education and social change", which started in 1987.
In this project experiences are exchanged by means of various seminars with relation to innovative developments in the area of education and older people and the unemployed.
One could state, that the symposium is the grandchild of this extensive project, so the grandparents can happily announce the birth of their grandchild, according to Goezinne-Zijlmans. Hirsch points to the fact that ministries take successful initiatives, which happens more often than the educators think.
But the fire does not always kindle (often the money needs to be shown first), but in this case it went differently. Before the financing was settled, the idea of having an European symposium was born and we went full sail ahead realising it.

Both grandparents point out that their grandchild does have perspectives. Goezinne-Zijlmans makes the statement that the results of the symposium can influence the discussions of the ministry's policies about coming priority statements, because sadly enough everywhere in Europe people notice that the time that trees could grow into heaven has completely passed.
And Hirsch points out that the results of the symposium can contribute to the debate about a multiform society, in which not only the relation between employed and unemployed, but also the problems between the younger and the older people will become increasingly important.

Finally the grandparents express one of their anxieties: often when educational workers come together they state that they have the intention to take the whole world's sorrow on their shoulders, discussing it in depth and as result thinking about nice concepts to find solutions; once back at their work they see that they can hardly realize the many ideal thoughts; work goes on normally, practice is more unruly than theory. At the same time the desire is expressed that this symposium will turn out to have different results.

The grandchild is born, may it live long.



Jumbo Klercq: The double meaning of coupe soleil

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General introduction to the symposium

CALL FOR AN OPEN DISCUSSION AMONG THE PROFESSIONAL EDUCATORS

Jumbo Klercq, Driekant, Institute for Education and Consultancy, location Ons Erf

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While I was preparing this symposium, there were two events that struck me and set me thinking. The first event was that I and a colleague of mine were interviewed by a journalist on our social work for the 'Volkshogeschool'. A week later I could read in the article, that both of us were still at the right side of the crease. That crease appeared to have been drawn by the journalist at 40 years, and I am 37. He had not had a clue what it was all about.

The second event took place a week ago. I was at my hairdresser's, and after I had been having my hair done in 'coupe soleil', the hairstylist looked at her creation and said: 'Do you often have it done like this? It suits you well, it makes you look much younger'. And I thought:'I'd better not tell her that I am having my hair done just now, because I'm having a symposium on Education and the Older People in a week's time'.

In short: the trend is clear. We are very much occupied with the idea of staying young, of looking young, and the one thing we should certainly not think about is growing older.

But I won't bother you any further with anecdotes like these, and I will quickly summarise what prompted this symposium and what sort of work went into organising it.

At the end of January 1989 the second meeting was held at 'Ons Erf' of a Dutch-German exchange between representatives of different organisations working in the field of education and older people. This meeting was characterised by a very open atmosphere: everyone critically analyzed the actual practice and the current policy; no one was satisfied with the usual success stories, but confronted the others with real barriers.

Half a year later some of those present at that meeting came together in Dortmund to exchange ideas on how to organise a sequel to this inspiring and stimulating meeting, in the sense of a widening of ideas. At that date, August 15, 1989, the idea was born to organise a European symposium. European, because the same developments as in the Netherlands and Germany were taking place in most European countries. Looking back, we are very happy about this choice, because demographic developments (also outside Europe) tend to be overlooked and, as it were, covered in the dramatic changes in international relations that have taken place over the past two years.

The symposium was not to be a traditional congress, but an alternative coming together. It should not be a pre-arranged meeting with pre-fab stories, but a happening full of excitement from very different angles, at which outspoken discussions on a closer definition of the educational situation as regards older people could possibly initiate new educational concepts and practices. What direction do we think education for the older people will develop itself into, and what direction would we like it to develop itself into? What educators are needed for that, what competence and what qualifications should they have? In that sense we, as the Initiative-group, consciously make the choice to turn to professional people in the educational field. Not to keep the older people themselves out of the game by doing so, because we all think the older people should themselves give the lead to their own education. But, sadly enough, it has happened all too often, that they didn't and that the well-meaning professional did in fact determine what was and what was not important to them. That is the very reason, why it may be sensible to have the professionals examine their own motives and wishes. Furthermore, they grow older themselves, and they will consider how they themselves - apart from their work - want to grow older. And that also describes another of our angles of approach: growing older is something that touches on everyone, and not only those that are thought already to belong to the category of the older people.

I have just mentioned the word 'education for the older people'. This phrase suggests, that yet another game is developing itself on the educational play-ground; and, indeed, in many countries there are signs indicating that this is so. The title of this symposium, however, says: 'Education and Older People', and this makes the playing ground very large for the time being. Whatever the view, everyone can notice that educational work with the older people has been growing strongly over the past few years. There are a number of reasonably new project for the older people and a number of new initiatives. Sometimes so much is happening, that one might not even count the trees from the bushes due to this proliferation. One sometimes even hears, that the older people are the prey on the market of well-being and happiness. At the same time there is a new development: renovation in the educational work is coming to a halt, because the authorities tend to be less willing or able to provide financial means. Also the educational sector sees itself forced to commercialise at a high pace. In that sense education in general, and therefore education for the older people, too, - despite all developments and positive attention - are both in a crisis situation. Clear policies are lacking and an important ultimate bottle-neck is, what educational possibilities will remain payable for all older people.

In this field of force this symposium was clearly to be considered as an initiative from the bottom line. Then, the abyss between Germans and Dutch was bridged excellently, by fruitful cooperation and mutual trust. Under our own power we have been giving each other impulses, we have developed new ideas, we have invested time, energy and money. The enthusiastic reactions to our ideas have supported us in this undertaking. So the rough plan shaped itself, with the price tag, and with that plan we went on the road to find possible funds. This, however, took a lot of time (about one year), while we kept on organising and developing ideas. Press reports appeared without us knowing whether the undertaking would be financially feasible, soon the first members applied, and we started looking for suitable speakers that fitted in with our concepts. Everyone asked was willing to come. And at last the financing was concluded.

Now, it is time for the last part of the title: mirror for society. Many-sided, but also venomous. The metaphor of the mirror is often used, and not out of the blue. During this symposium we will put up a mirror to each other. Not to exchange bad experiences or developments - that only leads to many more of the same kind - but especially to have a closer look at our future. Speculations are very powerful: they give us fantasies of the future, images, free associations and considerations. We reflect on our own practice. We will not purely develop a step by step programme, but we want to be able to read the mirror writing and to show to others the mirror image. But there is a warning: the reflection is always more beautiful than the reality.

Within a multi-generational society there is always the hidden threat of striving after different relations between younger generations and older generations. In order to bring this about one should have day-to-day educational projects for young and old, within and without the scope of paid labour.

And then there was the proclamation of the European Year. That fitted in excellently with our ideas for the symposium. But it remains to be seen, whether or not it will only be words, and whether all attention will mainly go to prevention and care within the framework of the ageing policy. A possible European Network is another topic of discussion. Here is the challenge to follow the European campaign closely. The European Year is scheduled for 1993. That leaves us two years to play an important role in that.

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Gherie ter Steege: "Dance at your own risk!"

Introduction to scenarios for the future

ENERGETIC BUT MARGINAL
- Paradox and Promise

Gherie ter Steege, National Institute for Care and Welfare, section Local Welfare, Utrecht , Netherlands

---

I have to lead you to the context of this symposium, and I will do so through three topics: the quick growth of education for older people within a concise framework of policy, three strategies to improve that framework, and education as a life long process in three scenarios for the future.

1. The quick growth within a concise framework of policy

Education for the older people can be characterised by the sign I once saw hanging over the dance floor in an American club for the older people: 'Dance at your own risk'. It is allowed, but the owner does not want to take responsibility. The programmes often are not part and parcel of the integral policy of the educational institution or board for education for the older people. They are not connected and are often carried out on the sly, often as a temporary course or as an experiment. Besides, the older people have to turn to informal courses, without certificates, for their education, the private initiative and the social worker. In those places highly valued programmes of education are developed, but they cannot cope with the standards that regular schooling offers. They will always remain examples of 'learning at the back door'. The consequences are clear: no coherent learning routes, no continuity of implementation, no possibility of moving on to the formal circuit, and only limited scope of education offered.

The fact that education for the older people has hardly changed until now from a marginal existence is not due to the fact that older people have little interest for it. Education for the older people is a fast growing sector, and further growth in this field is beyond doubt. Reliable estimates in the Netherlands promise a 160 to 200 per cent increase in the number of those interested until the year 2010.

The fact that until now, education for older people has remained something marginal can be explained from it having developed out of a framework of catching up and caring, and it is ever kept a prisoner in that corner by the policy of the institution and of the government. Educating older people was only started at first, because the older people were expected to fail in 'normal' programmes, they would have problems related to their age (health, leisure), or because they formed a group in society that was threatened (discrimination due to age, outcasts from society). Education was carried out on a basis of compassion, a moral duty and social aid. Educating the older people, more than the strict survival level, has always been associated with a non-committal attitude. Educational support was not picked up, because they bear the changes in society, they are the ones that carry out important tasks, the older people bear the responsibilities in society, they are the ones that improve and give sense to human activity. These lines of thought have enriched the work and have been translated into programmes that aim more at schooling and culture.
Different institutions try to break the barriers, the work is growing in spite of the opposition, and is trying to cross the given boundaries. This has been done for a long time, but at a certain moment, now, therefore, a greater scope should be offered for integration of these developments into the educational system.

Can we expect the government to give more space and recognition? Now that education for the older people is growing in the Netherlands, a strange argument has begun, concerning the question whether or not the older people are entitled to subsidised facilities for education, or whether they should pay more in certain cases. This is the discussion, whether the education for the older people is a luxury and a private interest, or whether it is vital, and an investment which is necessary for society.

In the Netherlands there is no official policy as regards educating the older adults. This field touches two policies: the education of older people and the policy towards older people. A central element in the near future is how to curb the results of the strong increase of the ageing population. As this strong increase demands social care and expensive facilities, it is clear that the policy will focus on health care and the ability to help oneself. Adult education in the Netherlands is moving ahead strongly, and focuses on a number of aims. Relevant here is the fact that measures are taken to bring certificate aimed education more in line with the demands of the job market. Social-cultural education has had a low priority and government funds have been cut to half over the years.

All in all, it is a reserved policy, which - for the time being - doesn't give much scope for a life long development or for a qualification for unpaid work. If education cannot seriously cover the educational needs of older people having their own field of interest and their own styles of learning, then older people will increasingly have to resort to their own alternative ways of learning, in the ever decreasing margin of public institutions, in informal self-supporting circuits, or on the commercial educational market. And far behind comes the social worker, with dustpan and brush, to offer people their survival kit on an existential level.

What can we do, we that are so devoted to the sake of the education for older people. We are sure that it will be acknowledged some time, but we wonder, in what system, in what segment of the system, and along what road.

2. Three strategies to improve integration

The classical rules says that controversy always has three strategies: that of adaptation, that of change, and that of continuation.

- Adaptation currently means accepting the limited possibilities within the system and limited collective means for formal and informal education, but also demanding a reasonable share of them. This, in fact, means, that one demands that existing provision is also accessible to older people; they should accept the demands put to all participants, even if this means a higher price for certain programmes than required from other age groups.

- Change works with a plan of attack that lasts longer: it is aimed at equal educational chances for young and old, and for structural guarantees. It means more than giving access to existing educational programmes without long-term planning and without life course vision, but it should rethink all that education offers, so that it fits the demands more adequately of an ageing, multi-generational society, in which people want to remain active, flexible and competent in all fields of life. It is the hard way for an independent group that has given up its status of casualty.

- Continuation means the strategy that exploits all the specific rights and possibilities that have been acquired. It is the strategy of standing on your own, of working intensively on your own education, demanding an equal share in the provisions and means available in order to curb the dominance of the powerful middle generation and of the well-schooled youngsters. It is the soft way along which your own education helps to develop power and self-esteem, and thus shows to what sort of independence and productivity older people are able, and so use that power in the battle between the generations.

The established professional worker can take several positions here: either identify with one of three currents and support it actively, each institution on its own or as allies, or not identify with either of them, but interact with all three.

3. Scenarios as scene-setting for the future

We here are the people that carry out the policy of the government or the institution, which the older people suffer under. We may push from underneath and pull from above by noticing, recommending, and by making proposals. To start the discussion, we offer you some scenarios for the future, as a 'learning environment'. They may help as an inventory for future development and its implications for policy. We think that they add a new dimension, a new point of view to the discussion.

We will roughly draw three scenarios in which older people are integrated into the educational system. All three work out differently. Of course, there may be many more lines of development, depending on the freedom you allow yourself when introducing discontinuity of the development of society. Each of the three scenarios presupposes a continuation of the paths towards integration of the older people in education. As a background I'll present you with the probable state of the educational system if the tendencies mentioned above are carried through.

In the post-industrial information economy of Europe, education will consist of three segments:

- The formal system of large educational institutions, together with a second chance path for adults, on the basis of the demands for the labour market.
- Secondly, and parallel to the first, the 'invisible' system of (1) vocational training within the firms themselves, (2) contract learning and (3) commercial educational institutions.
- Then, the large informal systems of learning, haphazard and incoherent, such as social-cultural education, social cultural training, the press, mass-media, entertainment, the leisure industry and the communication industry.

Each of these segments emphasises 'education as a life long process', but each in a different way and with different aims.

a. Segmented integration of education for the older people

Education, paid for by collective means follows the defensive policy from the 90's. Financing it has proved a crucial point. Those programs that have been financed, are: basic education programmes for older people that have lagged too far behind, continued schooling for older workers, and health care, in order to save money. Self-planned learning has increased, backed up by tele-education and multi-media packets. Education for personal development, just for the fun of it, for reflection, for cultural and creative expression, for social participation, has proven to be a growing sector, but the original success of its supply has shifted to the commercial segment of the system and is now largely paid for by the participants themselves. There are many self-organized groups with their own free-lance or volunteer tutors. Local authorities are flooded by requests for social programmes, and it has been increasingly difficult to identify the level of priority for the education of older people. Shifting of tasks within adult social work has made the educational activities to disappear from it.

Having those three strategies in mind, we could see a future takeing three lines of action:

adaptation -	the older people help themselves, and in fact education of old people by the old is the very best, they put up their own programmes with the help of professionals, or have the programmes made.
change -	The older people try and find own learning routes, either for a vocational career, or a second career, for personal development and for forms of social participation of their own choice.
continuation -	Older people should not be forgotten: wherever there is a free school bench they jump to it, there is less education, but the facilities for learning can be put to use outside the regular hours. Far too much education money is thrown away for youngsters that are not motivated anyway.

b. Education as a lifelong assignment

Education becomes a lifelong undertaking for young and old, a chance for everyone. Learning in middle or late adulthood is supposed to be necessary to maintain and renew our society. Older people contribute to this in all fields. Reschooling is not only meant to enable older people to get a better job, but also for continuation, remotivation or a second career. The 'upgrading' of education for the population has just been rounded off upwards to secondary school level. Qualifications at all levels, for all life areas can be gained from large general educational institutions. Scholarships are not linked any more to age, and type of education. Education invests in human capacities, both for pleasure and for productivity. Older people with low wages are no longer sent to the social workers for their education. Older people are no longer a specific group, not for education, not for other provisions. We are used to taking into account that different participants have different educational demands, styles, motivations and final aims. The system offers all sorts of possibilities for experienced participants.
Flexible education, labour and leisure provide scope for a balanced planning of one's life course. These last few years a lot of specific attention has been given to older people. Not to take specific measures, but to take away unjust specific borderlines.

If we again apply the three strategies, then the following actions could be taken:

adaptation	-	You don't count if you don't learn. Older people go on learning, because they want to answer the increasing demands. They are willing to follow the given learning paths for each functional area. The output of education is used in society in many ways; participation, at last.
change	-	Especially important are the differentiation and the flexibility that have been reached, at least if freedom of choice is enlarged. Where is the possibility to determine what, when, and how you want to learn?
continuity	-	We use the widening of adult education, but always with an eye on whether we have sufficiently taken into account the demands and expectations of the older people, and the criteria of the consumer organisations for the older people.

c. Self-education by entertainment

The ever renewed technology urges us on to reach high levels of labour productivity. That means intensive use of human abilities in the second quarter of life: a short vocational life for highly qualified workers. Schooling, to remain innovative, is an important weapon in the struggle for jobs and functions, although education has ceased to be a guarantee for a good job. Many people are 'overeducated' or 'underemployed'. Also, the economic incentive to learn is decreasing. Then, education in an organised learning process has become a middle-class ideal, which is stuck to by a conservative middle-class of melancholy intellectuals. The new seniors do develop as autonomous adults, but they are little interested in learning schemes that have been put up just for them. The older people are pioneers, but not of a learning society, which we should be heading to, but of a democracy in which the ideal is to be an autonomous, trendy, hedonistic-playful human. Never before could so many people dispose freely of themselves and their own lives as in our post-industrial computerized society. A state, in which the short-lived is the law, in which each and everything can live together without value judgement, can only come about if the tradition is no longer decisive for the social conduct of people, and if the social relations are not fixed by birth. It is the end to the middle-class 'I', that continuously wants to mark its own position and its own identity. Their criterion is now their own autonomy, and they themselves now choose spontaneously the shortlived social commitments that strike them. Philosophy of life is now fragmentary and a matter of choosing à la carte. The drop-outs, those that are not successful, those exempt from work, they all have become allergic to the bla-bla of lessons, introductions, learning-routes, and communication on command. They only engage in education when they feel like it instinctively, and certainly not because these programmes are supposed to be very good for like it instinctively, and certainly not because these programmes are supposed to be very good for them. And they should at the same time be thrilling, revealing, hard, funny, human, moving, joyful, adventurous, spooky, stimulating, but, in particular, actual and new. These are favourable conditions for the growth of the third segment. And then comes the social worker, aiming at the other side of this development.

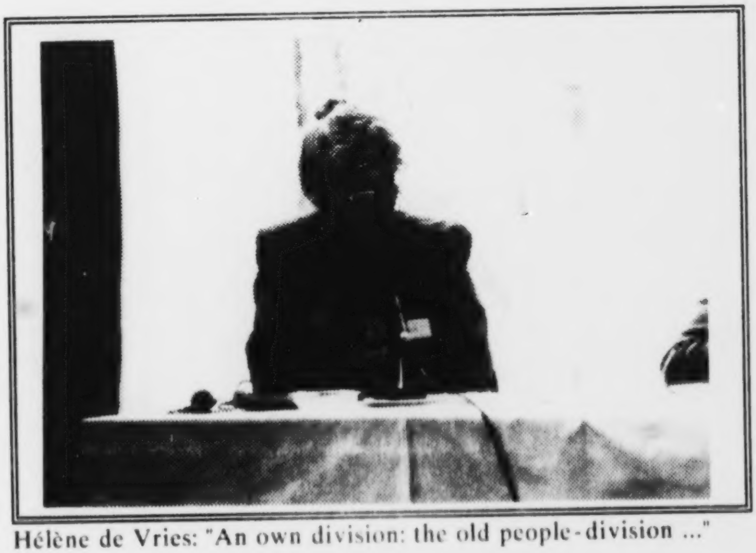
With the three strategies:

adaptation - older people have a rather hedonistic view of life: enjoy and be free, live as if you have eternal life. They like to make their own choice from fashionable themes offered by the market of education, communication and adventure;

change - you can also learn while you enjoy. There is a fight against degradation for contents and quality.

continuation - relaxed and inviting activities are good, if only you can make your own choices, and if only all preferences are equally answered. They let themselves be immersed and pay for what they like.

The question with scenarios is always: which is the most probable one, and which the one we should prefer. The further a scenario is away from the current situation, the more difficult it is to make it real. The second scenario seems to be our choice, but is least likely to be realised, because it needs great changes in many sectors. Many desires of older people can be found in the second one, although old-people-organisations often want these wishes realised in a world that does not differ much from ours.
The difference between the three scenarios is not so much in the economic prediction, but it is more a matter of values: it is the richness of life that we have gained in the past decades a chance or a problem. Do the old and the young groups have different interests, or are they connected in the commitment to good education for everyone?



Hélène de Vries: "An own division: the old people-division ..."

Scenario 1

INTEGRATION OF OLDER PEOPLE WITHIN THE SYSTEM OF ADULT EDUCATION

Helene de Vries, section planning and policy at the National University Utrecht, Netherlands

The title for this symposium 'Education for older people: a mirror for society.' leads me to an explanation of the character of the scenario which I will depict in a moment.
What did you see this morning in the mirror over the washbasin? Did you see a familiar image, one that you thought 'Yes, that's me, that's the one I want to be?'. Did you jump at what you saw, and did you think that you had to do something about it? And if you jumped and if you did something to prettify yourself, were you satisfied with the result? Had your mirror changed into the famous mirror on the wall, that talked to you and said: 'Who is the fairest of them all?'.

In short, the mirror can provide three images: an image that is like you, an image that frightens you, and an image that you would like to be. You haven't come here today to be served an actual image that is very much like the reality of older people and education for older people. Nor have you come to be presented with a frightful image in the mirror. You don't need prophets of doom, you already are confirmed devotees to the development of new educational concepts whose central idea is the life and the education of older people. So you want to word on a fantasy image, a signalling perspective, by which you can test your new educational concepts.

However, you will find that the scenario 'Integration of older people within the system of adult education' presents both a number of innovations that may be assessed as positive from the perspective of adult education, and a number of situations that you would think to be less favourable.
This scenario is not all roses. This can be explained by the fact that in general scenarios need a certain consistency, which also reveals the negative consequences of positive choices. For each coin has its other side. A scenario should be more that a utopia, a dream image, an ideal that cannot be realised. Whether we like it or not, autonomous developments will play a role with each scenario.[1] This accounts for the fact that each scenario has its darker side, however much we would like the future to be open and able to be realised.

The scenario I am describing sticks to own educational routes for older people. If I interpret the title which I was given correctly, I find that integration in this case especially refers to the organizational integration of older people within the system of adult education. In this scenario older people take part in adult education; this future doesn't any longer have a separate system of education for older people, from which could be deduced that the social position of older people has become less marginal, more equal to that of non-elderly people. This future does need a special system for adult education, this society is apparently not organized in such a way that the demands for schooling and education are met in a general educational system.

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[1] a. What developments are considered to be autonomous depends on the position taken. For workers in adult aducation an autonomous development is, e.g., the fact that paid labour is increasingly growing more important, both from economic motives and from the social integration that is supposed to enhance participation in the formal labour market. As seen from the labour market and the policy to redress incapacity for work, the enhancement of labour participation of older people is a development that can easily be given a certain direction.
b. On top of that there are ethnic and cultural factors that determine whether or not the developments are autonomous or can be directed. For example, in the Netherlands the ageing of the population is generally considered to be an autonomous development; on the other hand the alien policy shows that migration is seen as a development that can be controlled. The question here is not whether birth, death and migration can be controlled, but rather whether they may be controlled.

The pegs on which I would like to hang the scenario 'Integration of older people within the system of adult education' are: society as a whole, the older people within that society and education. The scheme I am using here has two principles.

The first principle is that the social context strongly demands prior conditions of future education. This insight causes me to think the future society and the position of older people in it as rather subject to trends, because right in front of you, in the educational field, there are leads to further action. That marks the curb-stones, the boundaries for your actions, provided that these social contexts and this type of older people occur.

The second principle is my own conviction that the very fact that there is a new view on education will lead to a different sort of older people, and, eventually, to a different society. I certainly do not intend to board on the future. On the contrary. But I feel committed to put the educational view of the future which has been entrusted to me within a suitable context.

The social context

This scenario presupposes a society with many rather closed subcultures. People can belong to different subcultures during the course of their lives and can, at the same time, make little outings to other subcultures, but, all the same, the image of a sectional society prevails: the worlds in which you live determine the social functionality; a certain amount of self-reliance within the several worlds again strengthens the particular identity of several groups, without people being imprisoned in them.

The process of emancipation has apparently not been concluded yet; for, if so, there would be less need to be on one's own with a congenial group. But it is not only a negative choice: the shared world in which you live provides support when you try and understand the world around you.

In the 80's and 90's people were worried about individualization, because this was often seen as being equal to indifference towards other people, to ego tripping, consumer ethos and decreasing solidarity. But individualization has manifested itself differently from that which was thought or feared. In this scenario individualization means making one's own choices, it means being independent mentally and with a great feeling of responsibility towards the group of people of your choice.

The national state has lost much of its significance at the beginning of the 21st century. On the one hand individualization is taking place in the economic and the political field, on the other hand a regionalization is emerging in the administrative and social-cultural field. At local/regional level groups of citizens get the opportunity to form their identity. Even in a small country like the Netherlands local differences will be seen in the supply and accessibility of the provisions. The labour market has become much more flexible than in the early 90's. This development demands a lot from the labour force, also in the field of occupational resettlement and training.

The shortage in the labour market has in fact not been caused by the ageing of that group. Women that rejoin the work force, a small-scale labour migration, lower incapacity for work and time-saving technology largely counteract the results of the ageing of the working population. Small numbers of older people will voluntarily remain active in the formal labour market, even when they have passed the age of retirement, in those cases where (possibly early) retirement causes 'holes' in the organisation, and where the specific qualities of older people stand out well. The pensionable age has not been raised.

The branching of society can also be recognized in health care, town and country planning, recreation and social participation.

The older people

The older people are not a homogeneous group. Some are still active on the labour market; others work a one or two day week as volunteers, sometimes paid, sometimes not; others still consider themselves the new 'people exempted from work', free at last, not at all shunted off, but in top shape to choose a path of their own and to enjoy life; others encounter gradual loss of physical or mental functioning, they see the world shrink around them, and they find a new role for themselves in the relation with others of their own age. But the option to choose your own way is strongly limited by financial means. More than others, the older single woman, and the immigrated older people are threatened to be marginalized. Within the category of older people there is a distinction between the 'haves' and the 'have-nots'.

Adult education

The system of adult education does not only offer a very general scope of schooling, training facilities and courses, but it also supplies education for specific target groups. Those older people that do not want to identify with other older people will mainly use the general courses, and will prefer to be educated with people from other age groups. Those older adults that do want to identify with others, or at least do not mind, will follow courses in special senior groups, plus classes, or groups with other names positively identifying those older people.

The educational supply which is specifically intended for older people is the proper domain of the older themselves, within the system of adult education. They determine what is happening, when and where, who their teachers are - no objections to younger people -, what form is most suited, etc. This means that, within the system of adult education, there is the 'old-people- division', which develops and provides education for older adults - or commissions it.

In view of the enormous potential of older people wanting to learn, the old-people division has a reasonable budget. No financing, therefore, via the grey market.[1] That is considered a sign of unprofessionality.

Many older people are available, and are willing to pass their skills and experience on to others. Many do so out of non-commercial motives, and to remain involved. Others also see an extra source of income on the educational market.

Due to our tax system some older teachers voluntarily refrain from any fee, and this enlarges the possibilities of the considerable budget. The educational provision is financed by means of the contributions of participants that have a good income, and partly from collective means. Local authorities have at their disposal non-allocated budgets, and older people constantly wage battle to have their activities financed. They increasingly use the weapon of their vote to which politicians are very sensitive.

And then there might be sponsors - the health insurances, and the employers' organisations - but in general people are very wary, because their autonomy is highly valued.

Local television stations can play an important additional role. In November 2001 the Berg en Dal station will have a special coverage of the tenth anniversary of the European Educational Network, which is celebrated with an enormous media-show, a ballet by older dancers, and an address by the European commissioner for senior affairs; and all this in the completely renovated educational centre 'Ons Erf'. A number of the 1991 initiators, who themselves are now using the wide range of educational supply, look back to ten years of hard work. They are not content yet, but the network works, and, when asked what it feels like to be helping out as volunteers in the educational field, the initiators join in enthousiastically, saying: 'It is just neat work'.

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[1] The grey market, in its double sense: grey, because the work may be white or black, and grey because of the ageing teachers.

The panel of workshopreferees is listening attentively and critically ...

DISCUSSION ABOUT SCENARIO 1

- **Karl-Heinz Geißler, Bundeswehrhochschule in Munich**
- **Veronica McGivney, Research and Development Officer NIACE, Leicester**
- **Detlef Knopf, Treffpunkt Hilfsbereitschaft in Berlin**
- **Anthony Chiva, Centre for Health and Retirement Education, University of Surrey**

The scenario "Integration of old people within the system of adult education" incites various questions: consider the scenario as a plea for a further de-institutionalizing of the life-course; a plea for a flexible approach to "learning possibilities" and "learning locations".
De Vries points out, that it is not a personal plea, but that it was her task to think through the present-day situation concerning policy. And within this referent scenario she seeks to encourage thinking of a greater commercial freedom for people.

Knopf questions, whether we need to see those developments as positive; especially since we cannot see clear stabilizing factors instead of de-institutionalisation. Concerning the process of individualising (individuation) De Vries remarks that the process of emancipation brings with it insecurity. Even so individuation is not only a negative process, and needs to be seen as the completion of the process of the Enlightenment which has been going on since the French Revolution.

Geißler asks himself 'What do we imagine by the term 'socially useful labour' for older people?': is it paid work or mostly unseen, and therefore unpaid work. De Vries sees social useful labour as a wider term than paid work. She notices, however, that most of the useful work will remain unpaid. Therefore education should not only be focused on paid work.

Chiva asks if this scenario gives a more central position to prevention and health benefits, which are important to all ages? Or is one of the risks the further polarisation between the "haves" and the "have-nots" ? So that some of the most vulnerable groups, like older single women and the allochtonous, will gain the least. De Vries agrees that one of the dangers of this scenario is the polarisation between the "haves" and the "have-nots". Other contributors felt it is not only about financially vulnerable groups, but social vulnerability. The fight concerning educational provision must extend to include less-educated people encouraging them to become more motivated to gain further education.

McGivney considers that especially for older people in society it is important that learning routes are established for women. Even though there may be dangers in this approach (e.g. reinforcement of women's position in society, the "battle against a man's world" and the reinforcement of the rusty women attitudes). She asks if it is possible to establish specific learning routes and avoid these dangers. De Vries states she is not an expert in this area, but she fears that to emphasize one's own privileges may finally work against you.

HOTEL ERICA
BERG EN DAL

Huib Hinnekint: "To learn from the neighbour's wife...."

Scenario 2

EDUCATION AS A LIFE-TIME TASK

Huib Hinnekint, Centre for Andragogics-Research, Brussels, Belgium

Among the three scenarios Ghery ter Steege outlined, the second might be the most appealing one. This is primarily the result of the underlying view concerning man and society. But this scenario might also be the most utopian one, at least in the given circumstances.

This should not refrain us from thinking ahead, anticipating a reality that could in many ways be different from the one we have today. If only it meant not to be left without alternatives, should the context change, indeed.

This introduction concerns itself mainly with possible changes in the social context and with transitions in the view on 'education' that point to the second scenario: "Education as a Life-Time Task". I will also examine a number of its consequences.

Leading thoughts

1. To shape the educational structure further - which comprises schools as well as adult education - it is not sufficient to continue along the lines of the past. The challenges of our times are too great and the changes in the social, cultural and economic context too significant.
   The 'right of education' may already have been extended to all the stages of life, but it is still considered as the right of 'going to school' and taking 'classes'. And this is not the best view for everybody or in all circumstances.
   It is more fruitful to take as a starting point in shaping 'life-time education'
   a. that all people, the young and the old, the rich and the poor are provided with their own learning projects[1] and
   b. that it is the task of educational work to support everybody in realizing them in the best possible way. To do so,
   c. suitable 'learning environments' should be established. Schools, classes, education circuits are components, among other things, like book shops and magazines. We will discuss this point later.

2. The present allocation of work can no longer be maintained between the generations according to which people are compelled to go to school during the first quarter (to a third) of their lives and to look back on their past during the last quarter. It does in no way whatsoever serve 'education' because it causes young people to loose touch with their possibilities and it kills their interests.
   This allocation of work is also the result of a certain perception of the 'right to labour'. This is not seen as everybody's overall right to a 'productive existence' which is the right to contribute to the further development of the society one belongs to [2]. On the contrary, it is limited to the right to a 'regular job', with all its consequences. This view slows down the development of society. Therefore, it can no longer be maintained. It causes too large a part of the human potential to remain underused and leads to a situation in which a

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[1] Tough, A., The Adults Learning Projects, Ontario, 1971

[2] Lagage Brown

number of necessary functions in society are not, or are no longer, executed. This view also results in an attack on human dignity. For it makes it impossible for large groups of the population to do something for someone else through work.
The development in the direction of 'flexible working-hours' and 'flexible careers' is a sign that points towards the untenability of the situation. In the long term, all this should lead towards a new allocation of work, not only between men and women, but also between generations. We expect for instance that young people will be able to start working at a younger age and older people can continue work for a longer period of time. Middle aged groups conquer more room for other 'productive' tasks.
Everybody can profit from such a reallocation. It would be a great stimulant for learning and permanent learning. For people establish their learning projects on the basis of the things they are occupying themselves with. When people have a small number of experiences, they are prepared to learn only to a limited extent. 'Eagerness to learn' is first and foremost the result of 'willing to learn'.

3. Furthermore, it is impossible to keep on denying the differences that exist between people. There are differences between the possibilities and experiences of men and women. The same goes for young and old people.
Through 'human resource management' the view gains ground that it is better to make use of the strong points that are associated with every stage of life than to demand the same of everyone.
It is also expected of those involved that they do all that is necessary to develop their talents further. In this way, 'learning' and 'permanent learning' become an obvious part of one's career. Within the framework of 'career development', 'permanent learning' is supported. In a number of companies, this is not only done by providing classes and courses but also by supplying suitable 'learning environments'. And the things that are true for companies quickly become true for society.

Extend suitable learning environments

Coming back to our first remark, we think it will soon appear to be impossible to continue establishing formal and informal, more and better courses and methods for new target groups (the first scenario). Instead, work is being put into extending high quality 'learning environments'. This is done first and foremost for education-economic reasons. Forms of educational work are being sought which will make the increasing demand for high quality education affordable. This is not a bad thing. We must not forget that a more expensive education will mean that the 'right of education' remains an illusion for many.

But what are high quality 'learning environments' exactly? Are they for instance 'open education centres' in companies or in the public library? Here we already have some concrete examples of the concept. It is better to think of extending schools, companies, hospitals, municipality, relations, friends, families ... as 'learning environments', they being the places where most support can be found for realising one's learning projects.

The corner stones of a good 'learning environment' are:

a. possibilities for development of experiences
    - stimuli for gaining new experiences
    - possibilities for putting experiences to good use
    - possibilities for exchanging experiences (also between generations)
b. a good supply of information
    - putting information within reach
    - making information available (query systems)
    - selecting information

c. high quality educational support
  - material for self study
  - expert guidance for individuals, groups ...

d. transparent evaluation systems and standards
  - auto-diagnostic instruments
  - assessment criteria, job standards, etc.

e. advice, guidance and counselling
  - information on activities, tasks, courses
  - giving advice in making choices and acting as mediator

That which we call 'educational work' is only one part of this environment.

Consequences for senior adult education

What consequences does this scenario have for senior adult education?
Our starting point is that older adults, just like younger people, need learning environments that in a suitable manner can provide full support for realising their learning projects. Furthermore, we are of the opinion that it is the task of society to establish these environments, in cooperation with those involved.

Within this context, there is certainly room for new educational activities of and for older adults. But these do not necessarily involve courses or methods. Furthermore, a number of activities, preferably intergenerational ones, will be worked out. This is profitable from an educational-economic point of view because a higher return can be expected from the needed investments. But it is especially valuable from a social-cultural point of view because ideas and opinions need 'cross-fertilization'[1], not only between peoples and continents but between generations also.

This scenario suggests that young and older people have learned or are learning to realise their own projects and that they make good use of everybody and everything that can provide help. Here, there is still a wide field unexplored to schools as well as to educational work for adults and older adults.

More in particular, for older adult education learning to make use of relations and discussions could deserve special attention, on the one hand 'to learn from it' and on the other hand to 'help others to learn' (I am thinking of the wide range between the self-organized discussion group and the occasional conversation). Viewed from this perspective, it seems of great importance to us to make use of the wide variety of information originating from the mass media.

For government policy this scenario means that the policy should pay attention to extending learning environments at home, at work, in the neighbourhood and on all kinds of public places but also to establishing specific education facilities for older adults. A little push in the right direction from the grassroots seems necessary here. For older adult movements that want to be active in society, extending 'high quality learning environments' might become a concrete action item. This scenario implies furthermore that a struggle will be necessary in order to make the means and material that people need for realizing their learning projects available for the public.

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[1] E. Lutholt

The scenario "Education as a Life-Time Task" has also its consequences for the attitude and professionalism of education workers. They must start to regard themselves as one of the many resources people can use in learning, as a guide who shows the way to other possibilities and as a partner who can be counted on in realising learning projects in all circumstances. This requires, among other things, a good insight into the educational potential that is present in modern society and a willingness to cooperate in exploring it (in particular the human potential).

Conclusion

I, and perhaps you too, fear that the combination of scenario one and three stands the best chance in the near future. For this combination matches most closely the familiar ways and provides the government an alibi for not having to try something new. But nobody will profit and certainly not the older adults.

Still, I think the view on learning outlined above and its support will penetrate companies and will thus form a model for giving shape to the overall education structure. I think that it is in the interests of older adults and of everybody to join hands and redirect policies in the direction outlined above.

DISCUSSION ABOUT SCENARIO 2

- **Karl-Heinz Geißler, Bundeswehrhochschule in Munich**
- **Veronica McGivney, Research and Development Officer NIACE, Leicester**
- **Detlef Knopf, Treffpunkt Hilfsbereitschaft in Berlin**
- **Anthony Chiva, Centre for Health and Retirement Education, University of Surrey**

In the scenario outlined by Hinnekint, "Education as lifelong task", he emphasised the creation of learning environments.

Chiva pointed out that many people live in relative poverty, how easy is it for them to take the opportunity to identify their "learning tasks". Hinnekint responded by saying that the people in these situations do understand their own "learning tasks" and this should not be underestimated. The role of education is to stress the fact that "learning tasks" are present, and that everyone can learn from the neighbour.

McGivney points out that women need to learn how to gain a place in the labour market. Yet they are still expected to change more than men, their careers are "broken into pieces", their productive power and abilities are constantly underestimated in European society. She also asks "How can officials and educators be encouraged to provide the best opportunities for women who wish to re-enter the workplace? Hinnekint points out that within the context of education for older people, the education for (older) women is not the only thing, it is also important that social discussion takes place between all groups and not only with the target group itself.

Geißler notes that the supposition underlying this scenario is that by learning "you will become smart and intelligent". His experience in economics and lifelong learning leads him to believe that this is an illusion. He asks, "What happens when you come to the point when you don't want to learn any more? Can you say, I have learned enough?" Hinnekint identifies a danger that human resource management forces learning on people in order to increase production. People need to have the right to say "No!". Production is not the most important thing and should not become a social compulsion. "Learning to live" is more important.

Knopf emphasises that this scenario also supposes to be a reorganizing of the gender-specific labour participation in connection with the roles in society (care, educate, cherish). That implicates that it is a stipulation in this scenario that women's labour should become more unpaid labour and that women should integrate more in the paid sector. In that framework he is asking himself how far there is a chance to change the proportion labour-leisure time without negative results of the process of individualization as learning to be self responsible. Hinnekint takes the view that there is space in the middle-aged groups and with the women, because for them the stress is heaviest. Those groups have the power to change.

Mea Verbunt: "To learn to keep the time 'free' ..."

Scenario 3

Learning by Entertainment

Mea Verbunt, dep. Recreation and Tourism, Hogeschool Nijmegen, Netherlands

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The scenario which I present to you emphasizes the changing relationship between labour and leisure and the consequences this has for adult education in general and for old age education in particular.

In the next few years the importance of leisure will grow enormously. At the same time the importance of labour will not decrease; labour is and will be more and more an important basis for legitimation and will influence the content and form of leisure enormously, evidently encouraged by the growing commercial offers to the people. Leisure is not considered as time and space to rest, but rather as time and space for personal development and for shaping one's personal identity. For large groups, the unemployed, the disabled and the retired people, it is the only time when personal identity is developed.
How people spend their leisure time is a mirror of their social identity. The quality of leisure largely defines the quality of life. For the aged people the quality of leisure is the same as the quality of life. Therefore their demands to leisure are higher. These developments will also influence the education with older adults in Europe.

In the future the old view on leisure will have to be abandoned. I mean leisure as time and space for social development with emphasis on learning labour competencies: knowledge and skills directed to paid work, house keeping and other social activities. Particularly useful. If people were enabled to get that knowledge, leisure would naturally be spent in distinguishing ways. Recreation and activities to relax would be seen in the educational field as steps, as baits to come to real education.
Over the last few years education with older adults has emphasized especially on kicking the habit of labour/work and on learning other useful activities like voluntary work, grandparentship, etc.

However, in future the educational field will come up with the view that leisure is a function-in-itself and that people need totally other competencies: namely, knowledge and skills to have profit of that function of leisure, in other words: leisure competencies.

In the Netherlands with its calvinistic ethos of labour and the role education plays to keep alive this labour ethos via the one sided emphasis on labour competencies, this is a complete revolution. It's also an enormous stumbling block for many older people, because they grew up and were educated in a society in which labour and usefulness were seen as high values, to which education was aimed.
Education with older adults will pick up the line again, which was initiated about thirty years ago by Prof. Ten Have (one of the pioneers of Dutch adult education theory), but which was neglected at that time. Ten Have pointed out that we had to think about the question "how people can keep their free time free, and not how to fill this time". After forty years this question is very actual again and will be a guideline for old age education.

"Keeping the free time free" is characterized by the fact that the elderly can use this time in free choice, voluntarily and without obligations. Not stressed by any pressure or obligation. They choose activities and occupations, which they think useful and worth while and which - for that very reason - give a lot of satisfaction. Also the cultivating, the perfectioning of the activity gives pleasure in itself. All kinds of activities are possible, but Ten Have called a number of them very excellently equipped: play and games, sports and creativeness, festivities and ceremonies.

In these activities, done alone or in company, people develop and form themselves. To have fun, to enjoy themselves and to amuse others are elements which are of great importance. In entertainment people don't need the feeling that they should accomplish something like in education or work. Being occupied in this way enhances the quality of life - e.g. artists and scientists: they don't get old at all. Some elders will be very well able to keep their free time free, others will have more problems with that. Income, education, relations and life-histories have a large influence here, too. Still others will have to be stimulated. Obviously, this can differ from case to case.

Future educational offers will anticipate on these developments. These seniors, who want to learn something in the field of attitude, knowledge or skills to keep their free time free, can be sure of a large supply of educational courses. This offer gives people the chance to orientate to real possibilities and to their own possibilities and interests; it shows them new paths, it teaches them to develop social and technical skills further and it stimulates a critical reflection on own values and also on the offer itself (they are the critical consumer).

Starting point of this educational offer will be: the possibility to experience, to challenge to get new experiences and adventures and to learn from these experiences. They will pick up what people already (want to) do in their leisure time and encourage them to profit from the included possibilities for learning; namely in the most different forms of leisure: travelling, art, cultural affairs and even situations in which people are trying to change their living environment. Also in consciously organized educational activities. Especially because of the leisure-character of these activities much emphasis will be given on pleasure, enjoyment and amusement. These are very important facets of learning leisure competencies. At last, the old adage is abandoned, that education and leisure activities are two completely different affairs. Learning and leisure have a lot in common. When people enjoy leisure activities, they can learn a lot, especially if this learning is done in a playful way. These topics are given much attention to fight the tough competition from the leisure-industry. The success of this educational scenario depends on the extent to which learning is made a pleasant and exciting thing to do.

If old age education is developing itself in this direction, it could be the inspirator to adult education and further education, and also stimulate the discussion in that area about what are the most important life competencies to learn.
This might then bridge the gap between labour and leisure.

DISCUSSION ABOUT SCENARIO 3

- Karl-Heinz Geißler, Bundeswehrhochschule in Munich
- Veronica McGivney, Research and Development Officer NIACE, Leicester
- Detlef Knopf, Treffpunkt Hilfsbereitschaft in Berlin
- Anthony Chiva, Centre for Health and Retirement Education, University of Surrey

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Also the third scenario prompts a number of reactions. Verbunt's plea is to abandon between the contrast labour and leisure time, and to learn about life-competencies. It is the question, however, (see Ter Steege's introduction) in how far society wants to invest in this.

McGivney agrees with Verbunt, that possibilities of learning are necessary to stimulate women to enjoy their leisure time more intensely, and to give the opportunity for time management, the control of their own life and their own priorities. Women are used to being busy all the time, to caring for others, so when they do something to please themselves they easily feel guilty for this reason. Many women take part in various forms of leisure-learning. She asks herself how we can dissolve the stress which is there between such learning projects and vocational training projects. She also wonders (and many with her) how we can stop the present-day way of cutting down on subsidies for leisure-learning.

Knopf states that this scenario goes to the heart of the young elderly who are vocationally orientated and that it makes them eager. It is also an idealistic scenario that tries to bind together the ability to learn and the ability to enjoy. An important stipulation to this is a social productiveness which is not dominated by economic interests. He is sceptical to see if those life competencies are as easy to learn as other competencies. Freud made the statement before that 20th century man has given up to bring together love and labour competencies. Verbunt can agree with this statement, but states that ideals are necessary to direct desired developments.

Chiva also asks how educational workers will enable these people to learn those skills. As a result Verbunt makes the statement that educational workers -possibly by means of additional schooling- should be forced to work for not more than half a week and that, besides, they should have a sabbatical year to learn to enjoy their leisure time.

Geißler points out that a two-culture-model is the foundation of this scenario: on the one hand the culture of labour and on the other the culture of leisure time. In his opinion the latter is so much propagated that it has become a business and therefore (leisure-industry) leads to a further integration of people in the consumer society. And with this it does not necessarily lead to greater freedom. Verbunt reacts by making the statement that within educational work the point always is "relative power". In this scenario it can lead to consume critically. The main point, however, is a social discussion about different connections between labour - education - leisure time. The point is which life competencies need to be learned.

FROM THE SCENARIOS TO THE WORKSHOPS

J. Klercq, Driekant, Education & Consultancy, location Berg en Dal, Netherlands

We have chosen an unusual start of this symposium, namely by presenting three scenarios at the future.

With this we hope:
1. *to outline a framework which will quickly prompt further discussion.*
2. *to help everybody to look to the future and not to restrict one's view to one's own professional practice, or to fix on the model of the scenario*
3. *to make a start according to the saying: look before you leap.*

The scenarios are not meant to be ready-made models, which should be put into practice as such. It doesn't work like that. What they mean to achieve is the reflection on social developments. The scenarios, or rather the scenario-presenters are not free from wishful thinking. For further discussion during the symposium a major point should be what they can offer. And perhaps the most important thing of all: its main issue is the reflection on possible consequences.

To make this clear each scenario is questioned and commented upon from different angles, linked to the different fields of work. The most important points of this discussion are:
- *attention to the positive and negative effects of the social process of individualization within Western Europe*
- *don't live by courses alone, but think in terms of learning environments*
- *attention to the contrast between labour and leisure time*
- *plea for learning life competencies*
- *plea for promoting intergenerational contacts.*

The question is: which of the three scenarios of future educational work will we and can we identify with? This question should be answered not only fundamentally, but also in its context. Besides that there is the question in which development does society want to invest.

Further discussions about the scenarios in relation to a particular area took place in four workshops:
- *educational, professional and voluntary activity*
- *education and older women*
- *education and leisure time*
- *education and health*

Those areas were chosen, because they are the areas in which education for old people is a topical question.

Every workshop was introduced by a consultant. The texts of those introductions can be found on the next pages of this report.

Karl-Heinz Geißler (to the right): "A bipartition of the course of life ..."

Workshop

Educational, professional and voluntary activity

Karl-Heinz Geißler, Bundeswehrhochschule, Munich, Germany

Tenets:

- education, also for older people, is increasingly becoming an economic issue, which is mainly the fact in vocational training.
- hence the concept of lifelong-learning is not only a concept giving everyone a **chance** to education for his whole life, but it is also a **must to learn for his whole life**
- education is more and more associated with the problematic function that it is the individual that is all responsible for his life (this again will reduce responsibility of government and society)
- education is used as a means of individualization of problems - this is a specific issue for education for older people (because growing old is **not** an individual phenomenon)
- vocational training often helps to keep up appearances that in our society income, status and reputation are linked to the profession and not to the job
- can education of older people still be linked to any kind of profession, given the fact that people change their professional jobs more and more often? However, there is the aspect of lifelong-learning, but it is becoming increasingly rare that one kind of work is practised for a whole period of life
- Education and learning should aim at gaining experience instead of obtaining qualification (i.e. I must draw the benefits from what I have experienced, and I must prepare what I intend to experience). In my view, this concept would be reasonable and could be used well also when working with older people.

The question is, which of the three scenarios is suited to realise this experience best?

Press Report of the "Federal Ministry for Education and Science" of March 1991

"Annemarie Linkesch, a 87-year-old nurse, was awarded with the **prize** "Learning for Life" from the Federal Minister Ortleb. She finally passed her school leaving examination at A-level with 77 years of age and attended lectures and seminars at the Bonn University during the following five years as a guest student."

Questions:
- is this that the very thing we should aim at?
- why is Mrs. Linkesch given that prize?

Report on workshop 1 "educational, professional and voluntary activities", lecturer: KH-A Geißler

Theses for the three scenarios: precise definition and its consequences for the field of vocational training / vocational life

Scenario I: We are confronted with sub-cultural surroundings which develop contrary to the labour market and also with educational surroundings supporting such separation - working and activities beyond vocational training and education.

Scenario II: Is life-long learning becoming life-long compulsion?
Do commerce and industry demand people to be always flexible for economic reasons? Is gaining experience and development only accessible for leading personnel?

Scenario III: How free is leisure time? Shifting of governmental and business services onto individuals and into private life?

Group discussions:

The discussion is about the current situation in offices and companies and what the framework for learning and training are like. A precise scrutiny discloses the main problems. In business training of young people is increasingly appreciated, older colleagues are sent away to less appreciated functions. Learning abilities are very closely defined as to their economic benefit.
(Economy thinks economically) But experience shows that older people when getting old tend to develop also new and other learning objectives which exceed economic usefulness but concern in a wider sense the individual person and social changes. Motives to learn are more related to individual interests and temporary social issues in a general sense; e.g. the consequences of technological progress on the way people live together. The ability to learn does not decline in old age, but it changes and the individuality of the learners must be considered more. This entails more investment for job-related training programmes and a limitation from an economic point of view, therefore it is regarded to be unprofitable.

Thus the capital available from job / life experience is not used in the right way. Experience can not only help review internal operational developments, but can make a contribution to make them more compatible so that they fit better into the whole. As far as job-related training is concerned the options of co-determination are getting increasingly important. And in contrast to what we find in Germany there are already positive examples in the Netherlands that older people claim their rights and exercise internal pressure in commerce and industry. This is where the companies can learn from the newly formed social movements in the future. Finally one might also ask the question to what extent the interests of employees to receive training and education overlap with effectiveness-studies and calculations of the businesses. That means the motivation to work that is supported and increased through education for all age groups becomes a factor which is also very much in the interest of the companies.

The realities existing in vocational life demand a clearer definition of tasks of those working in the field of education. They are confronted with a phenomenon of ageing under the conditions of working and they must accept this as a particular challenge. It is here where adult education must ask self-critically whether and if so, why it has concentrated on learning "for the second existence". The "second vocational life " of the elderly and voluntary occupations alike have a different status in different countries. However, this still leaves the question: is the segmentation of older people and the setting of hierarchies with respect to values favoured, if job-related education is given the priority and social activities are granted a minor, a secondary role that obviously enjoys a lower status than vocational training? Why is there no preference for voluntary and social occupations or commitments among younger people? If it is said that the reason for this is the fact that the elderly have other interests after retirement, then this statement seems to be shallow. Who will formulate the typical interests of the elderly? Is it that old people really have a choice? Do voluntary *occupations when carried out only by old people after retirement, (and given the fact that the status of this kind of commitment is lower), not even further isolate older people in their subcultural areas?*

Therefore the basic question to be answered by adult education is: Does education support a division into two parts of the biography of people, with one part being the time where people have learning opportunities in order to qualify for their jobs whereby this part is given the first priority, and another part offering people the chances of so-called "creative learning", a time, however, which will not start before retirement? After all it has become clear enough that people cannot acquire absolutely new abilities overnight, simply because they have stopped working as they have reached a certain age-limit. Where now is the position of adult education in the biography of people in these circumstances, and which model (integrative or disintegrative) shall be followed and supported?

Personal recapitulation: the flexibility in jobs, the involuntary change in vocational qualifications, standards and activities (e.g. the expropriation of experience) ensues an inhuman element and a high degree of commitment is necessary to open up new chances in this. If the job will no longer be the straight jacket inhibiting the chances of life as was the case in the past ("exposure" of positive and negative effects,) a new and better quality of harmonisation between paid work, different social activities and leisure time activities could be achieved. If the traditional vocational system collapsed, a potential compulsory system would do so at the same time. Collective political pressure, however, must ensure that the problems with the release of staff arising from such changes in and caused by society will not be reinterpreted as a failure of the individual staff member to maintain his position in the labour market.

Veronica McGivney and Joanna Walker: "Women and old people, together separately, or separately together?"

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Workshop

Older women and education

Veronica McGivney, National Institute of Adult Continuing Education (NIACE)er, England
Joanna Walker, Pre-Retirement Association (PRA), University of Surrey, Guildford, England

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Background

It has been projected that there will be 11½ million people aged over 60 in Britain in the year 2001. One million of these will be over 85.
Currently:

- Over two thirds of people aged over 60 are women;
- Nearly 70% of people aged 75 and over are women;
- 80% of people aged 90+ are women.

At all ages there are more unmarried (single, widowed, divorced) women than men. Many of those in the younger (50-65) cohort are 'carers' looking after older or sick relatives. 80% of women over 75 are without partners and over 50% live alone.

Financially, older women are discriminated against in their pension rights since many have never had a full-time job outside the home and are not eligible for occupational pension schemes. Many therefore subsist on very low incomes, being dependent on the national state pension or income support (financial support for those within the lowest income bands). Following a ruling by the European Community, there are currently moves to harmonize the age at which men and women are eligible to receive the state retirement pension (previously 60 for women and 65 for men).

Older women suffer from the double bind of sexism and ageism - both of which are still very prevalent in Britain.

Participation in education

There is no policy towards education of older people in Britain. People over 60 are generally under-represented in all forms of learning. The most common estimate is that only about 2% are involved in education at any given time. There is a decline in participation after age 70.

Women in all age groups participate more than men in general (and uncertificated) adult learning opportunities. Older women are to be found more in local, general adult learning opportunities than in advanced further or higher education courses. For example, the Open University is popular with older people as a distance learning organisation but more older men than women enrol on degree and associate student courses.

The highest proportions of older women learners are to be found in:

- Local Education Authority adult education provision (in 1990 over 50% of authorities offered free concessions to people receiving old age pensions.)

- Workers Educational Association (WEA) classes

- the pre-retirement Association
- the 'University of the Third Age'
- the National Federation of Women's Institutes
- the Townswomen's Guild
- the Cooperative Women's Guild
- Local Pensioner 'Link' and other self-help groups (e.g. the Older Women's Education Group.

There have also been some excellent localised initiatives, e.g.:
Sandown (Further Education) College in Liverpool used special funding available for initiatives for the unwaged to target older people and offer them access to a range of special certificated courses. An adult education centre in Essex opens every Friday afternoon specifically.
Although many education institutions have established equal opportunities policies with regard to gender and race, few have developed equal opportunity policies with regard to age.

In Britain, there are several factors which are currently affecting provision of learning opportunity for older women:

* The growing emphasis (in resource allocation) on vocational priorities which inevitably excludes the retired.
* Local education authorities are struggling to maintain their adult education provision (in which women are the majority of participants) in the face of severe public spending cuts and restraints. In the last two years, a large amount of local authority adult opportunities have been dropped for financial reasons and many Authorities are concentrating more on courses that will cover costs and make profit. This means higher fee levels and restrictions on the number of people eligible for fee concessions.

What should education of older women aim at?

My personal view is that education for older women should:

* Offer older women access to a wide range of learning opportunities.
* Acknowledge, value and use the experience and prior experiential learning of older women.
* Reverse the negative images of older women prevalent in British culture and encourage older women to view themselves as creative and resourceful members of society. Without older women many British community and voluntary organisations and initiatives, performing valuable public services, would collapse.
* Help older women to develop their experience and interests to the full
* Dispel the myths that older people cannot learn. An Open University study showed that students aged between 60 and 65 do better in their results than any other age cohort. A study of people aged 65-75 training in the use of a word-processing package showed that they performed as well as those aged 18-30!)
* Encourage self-help and self-responsibility
* Help women to manage change

How should education for older women be conceived?

Proposed Aims:

- Women reflecting on their lives
- Women strengthening their sense of self

Important because:

- effective adult learning draws on (life) experience
- need to transform society's evaluation of older women

Issues already identified and promoted by education for older adults' movement apply **even more so** for older women:

- growing interest/concern for older adults as learners
- mission to educate professional/lay workers & society at large **about** older age.

Gerontology provides a context for developing education for older women through:

* demography
* understanding about older adults in society (eg ageism, sexism, dependency)
* understanding the individual experience of older adults (eg ageing & self, life course analysis etc.)
* policy development

Fields of interest in education for older women:

- women's education
- Education for older adults
- Self-help education
- Health education
- Pre-retirement education

Reference

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Older Women's Education group, c/o EdROP, the City Lit, Bolt Court Centre London EC4A 3DY (contact: Maureen Cooper)

Birkbeck College, Centre for Extra Mural Studies, 26 Russel Square, London WC1B 5DQ (contact: Mary Kennedy)

Detlef Knopf (to the left): "Educational concepts founded upon dualities ..."

Workshop

Education and leisure

Detlef Knopf, formerly Treffpunkt Hilfsbereitschaft, Berlin, now Fachhochschule Potsdam, Germany

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The different stages and situations of life are subject to fluctuations and it is very hard to identify the respective causes. Quite frequently dualities play a mayor role:

dependence - autonomy

deficit - competency

activity - passivity

integration - disintegration/segregation

rigidity - flexibility

participation - indifference

development - stagnation

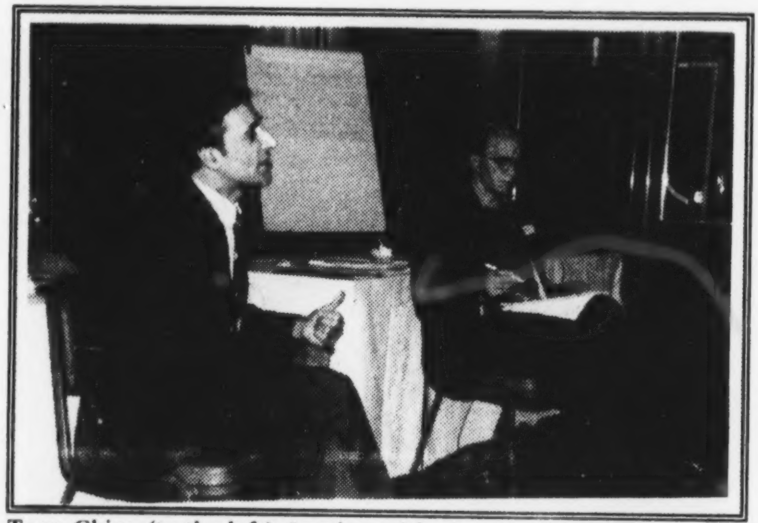
This list may be complemented during the workshop. It is a tenet that educational concepts have been devised and will be devised along such dualities. By no means can we universally state that only those positive aspects are emphasized that are likely to be positive (autonomy, competency, etc) but the "negative poles" are taken again according to the definitions of the target groups in order to legitimate intervention by means of education. Such poles are also used when educational concepts are criticized. Gronemeyer, e.g., says that the autonomy of the practice of life of the elderly is jeopardized with admirable constancy.

I do not see principle differences with a view to orientation in leisure time:

- are the elderly competent to make use of their available time or can/must education give a help?
- can education be instumental in fighting leisure time activities which create a dependence to consumption?
- How can the behaviour of old people during their leisure time be evaluated/influenced according to the criterion activity-passivity?

Such questions may be raised in the scenarios presented. Or are there any new views by new compositions. The respective distinction is important, which perspectives/identifications are taken.

It is for instance decisive, who identified possible deficits in learning, education, development, integration and whether those were defined as such, that can be remedied with the facilities of education. To refuse the idea of education merely related to the area of leisure time, may be indicating high social competency. Generally speaking I would like to question the competency of adult education as being responsible for life and in chances that are commonly overestimated.



Tony Chiva (to the left): "coping with change ..."

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Workshop "Health and Education"

Lifeskills and health promotion with older people

Anthony Chiva, Centre for Health and Retirement Education, University of Surrey, Guildford, England

Health promotion activities in any area involve implementation at different levels from government policy to individual action.

The focus of this session will mainly be on the individual level of health promotion, ie individual action.
However, a major problem can arise. If individuals are so limited or disenpowered by their environment; individual action in the area of health may not be a priority, for example if people may not have enough money to maintain a roof over their head.

How is it financially for older people in Europe?
Can most older people afford time and money to lead healthy and fulfilling lives?
How many are constrained by poverty, poor accommodation and a lack of support?

A review of relative poverty levels in some European Countries and older people (ie post 60-65 years) demonstrates many people, especially older women fall below the level of relative poverty.

For this group of people a healthier lifestyle and effective health promotion lies through governmental action on pension levels or related benefits. This many need to be achieved through social action, which itself assumes individual and collective empowerment.

Individualistic approaches to health have become associated with measures which self-empower. In this way life skills approaches have been developed.

Lifeskills approaches originally were used to enable patients to cope with life more effectively[1]. They then started to be used more widely and now in many UK adult education centres specific courses are run on a whole variety of lifeskills.

A lifeskills approach assumes:

- skills can be learned.
  any individual can learn and improve existing skills, irrespective of age, sex or age
- skills are transferable
- skills build through practice
- the individual is responsible for their own learning
  the individual retains control and choice

Some basic tenets which support a lifeskills approach:

- thoughts always proceed feelings, though these thoughts may be out of awareness.
- feelings are accepted and justifiable irrespective of their origins.

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[1] Wolpe, 1958; Wolpe and Lazarus, 1966; and Bandura, 1969

- not all thoughts are positive, negative thinking is common and disempowering, and wasteful in terms of human energy.
- many lifeskills depend on individuals accepting new sets of beliefs concerning their values and rights as human beings; and the rights of others.

What lifeskills are important?

Here are some:

- assertiveness
- caring for oneself and others
- communication
- managing change and decision making
- rational Thinking
- self awareness and a life philosophy which transcends the ego
- stress management
- time management

Health Education and skills

Which skills are necessary for individuals to maintain and promote their own health?

- Is there a hierarchy of life skills?
- Are some skills more important than others?
- Is there a minimum level of skills development before benefits accrue?
- Do different cultures have different skills needs?
- Do different age groups need different skills?

These questions are in some ways difficult to answer, certainly individuals possessing a wide range of skills will manage their lives most successfully, and perhaps this is an appropriate target.

Using an adult education approach, the individual or group would set their own agenda, selecting single or banks of skills they would like to develop. The role of the tutor/facilitator is to ensure the range of options is available and to raise individual/group awareness of the potential benefits of particular skills.

One Particular Focus - Managing Change in Retirement

If change is managed successfully a number of health benefits can be identified. These include:

- lower stress levels, avoiding mental health problems;
- feelings of satisfaction;
- feeling of being in control, an important way to view the world, ie it is manageable;
- feeling that life is a positive challenge.

In my view, the approach[1] consists of three main phases:

1. Identifying the Effects of Transition
   (identifying and understanding feelings)

2. Managing Stress Effects of Changes/Transitions

3. Problem solving around Identified Needs

Phase 1 Identifying the Effects of Transition

Changes tend to cause certain kinds of emotional experience. These experiences are common to many people; and their identification and understanding is important in terms of individual health maintenance.

The following phases of emotions can be identified during a change[2]:

- an initial period of receptivity, involving an element of passivity with hopes for increased ratification, and fears of disorientation, loss and helplessness.

- with limited adaptation to the environment, there is uncertainty, hesitation and feelings of inadequacy.

- assertion develops and anger may be expressed with increased confidence and boldness.

- a new integration is finally achieved, with recognition of the limits and constraints of the new environment.

These emotional changes have also been summed in a different form[3]:

shock - (denial) - anger - guilt - depression
(euphoria) - accepting - testing

with a corresponding lowering of self esteem in the anger-guilt-depression phases. This sequence of feelings associated with changes should be viewed as indicative . Different people may experience the emotions to a greater or lesser extent, or in a different sequence and may omit some emotions completely.

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[1] The 'Managing change' approach has been developed by the Centre for Health and Retirement Education, largely by Allin Coleman and recently this approach has been harnessed in a new publication 'Coping with Change: Focus on Retirement' (Coleman and Chiva, 1991)

[2] Stewart and Healy (1982)

[3] Hopson and Adams (1976).

In some cases they could possibly be experienced as:

euphoria - shock - guilt - depression - anger

or feelings may cycle, so that the following may occur:

shock - euphoria- guilt - anger - guilt - anger - guilt - depression

This emotional pattern is sometimes associated with major losses, which in themselves are a major change.

The importance of this research evidence, is to recognise the significant effects changes may have on people's emotional experiences. To manage change it is important for individuals to understand their feelings and place them within a context of life experience. Also that changes are stressful events in people's lives.

Phase 2 Managing Stress Effects of Changes/Transitions.

Change and transition cause changes in stress levels. A model explaining stress has been proposed by Cox and Mackay, the Transactional Model of Stress[1]. They suggest that a stress response is the result of an imbalance between the way an individual perceives the demands on them compared to their perception of their own abilities to meet those demands. A mismatch[2] will result in a stress response and emotional experience. Cox and Mackay indicate the stress response will involve:

- a psychological response;
- a psychological response leading to a behavioral response; and cognitive defence.

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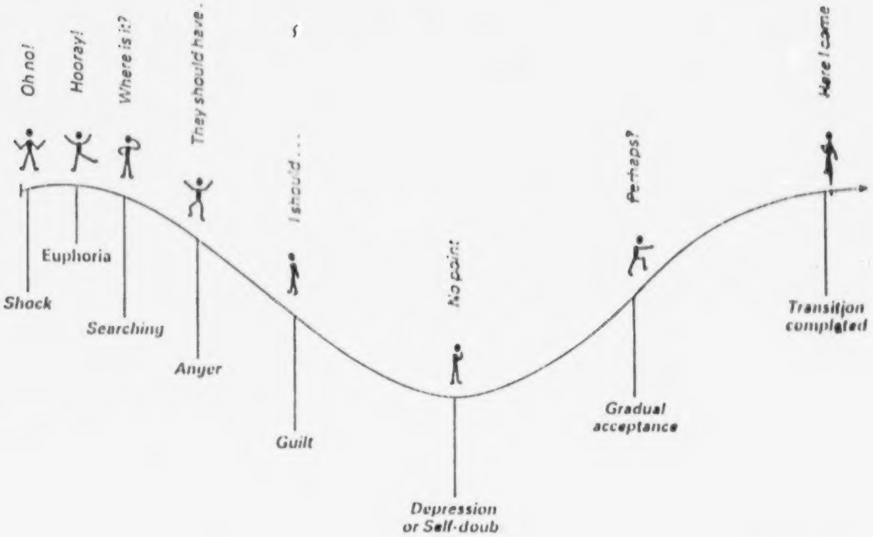
[1] Cox, 1978

[2] Chiva, 1986

Coping with change - a pattern of transition


Oh no!
Hooray!
Where is it?
They should have . . .
I should . . .
No point!
Perhaps?
Here I come
Shock
Euphoria
Searching
Anger
Guilt
Depression
or Self-doub
Gradual
acceptance
Transition
completed

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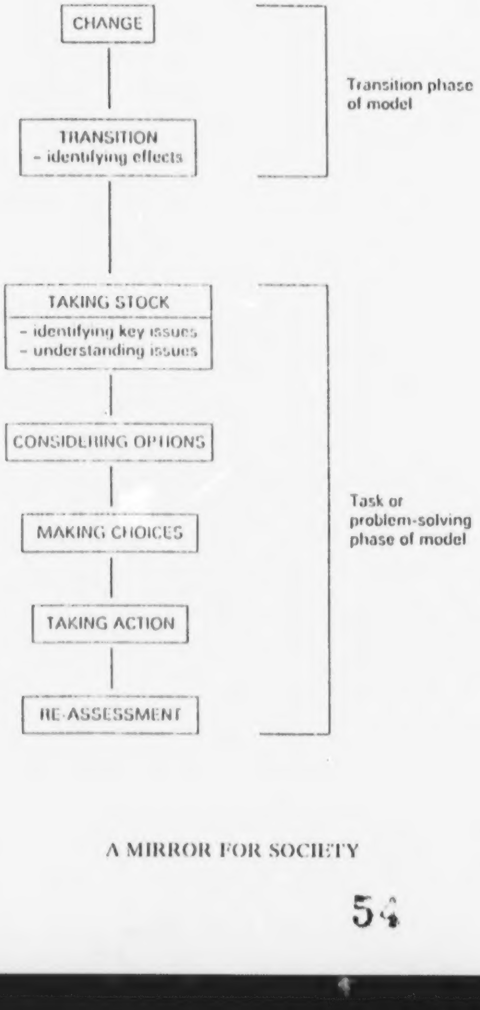
Coping with Change model


CHANGE
TRANSITION
- identifying effects
Transition phase
of model
TAKING STOCK
- identifying key issues
- understanding issues
CONSIDERING OPTIONS
MAKING CHOICES
TAKING ACTION
RE-ASSESSMENT
Task or
problem-solving
phase of model

Managing change will therefore involve individuals identifying and managing their stress responses to change. This may involve the need to learn some stress management techniques.

Phase 3 Problem Solving around Identified Needs

(see diagram)

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PLENARY REPORT AS AN INTRODUCTION TO A NEW SERIES OF WORKSHOPS

Moderators:

- **Angela Venth, Pädagogische Arbeitsstelle of the Deutscher Volkshochschul-Verband e.V. in Frankfurt**
- **Gherie ter Steege, National Institute for Care and Welfare in Utrecht**
- **Peter Ziebach, ZWAR-Project in Dortmund**
- **Joan Joosten, Driekant, Education and Consultancy, location Ons Erf, Berg en Dal**

Facilitator:

- **Jumbo Klercq, Driekant, Education and Consultancy, location Ons Erf, Berg en Dal**

There will be a brief summary of the discussions in the different workshops that have worked out the relevancy of the scenarios with respect to the various activities in the field of "Education and Old People". Sundry issues with a view to the subject "Life Course" were dealt with likewise.

I. *The workshop "educational, professional and voluntary activity" described the following triad:*
1. Vocational life
2. Personal development
3. Time after retirement
This gave rise to the question: What is the role of the respective elements in the life course of people?
And also: Which are the idealized pictures and perceptions of educators for this?

II. *The workshop "older women and education" tackled the question what the difference is between the life course of women and men and it was also found that divers life styles of different generations of women are characterized by a wide heterogeneity. Those questions are important for the main discussion of women, namely which way to go: choose own ways of learning or make a contribution to integration?*

III. *The workshop "education and leisure time" discussed the following questions:*
What are the roles of "informal learning" and "job-related education" in the life course of people? And how do educators define their role here?

IV. *The workshop "health and life course" dealt with the question in what way life skills are developed and what the constellation between self-reflection and life course is like.*

Presently the life-course approach enjoys a high reputation in the educational work with old people. In the development of the modern risk-society[1] *the social process of individualisation has entailed a shift in the standard biography towards multi-form new and incoherent life styles. In personal life this means that "loyalty" to a distinctive way of life must frequently be replaced by a reorientation. This means life styles are related to specific times, since they are linked much more to certain phases in life and social positions. In this context Beck calls it "self-reflective*

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[1] *Ulrich Beck, Risk society on the way towards another modernity (Frankfurt / Main, 1986)*

biographies". The individual must always account for the significance and the sense of options he is confronted with and he is responsible for the planning and organisation of his existence.[1] *The life-course poses questions like: Which periods of transition and / or events in life are relevant for the learning of adults? Which are age-related and which are typical of generations? Which are extra-generational? The expansion or reduction of responsibilities more than the very event itself are the connecting link for educational work to take over.*
The life-course approach distinguishes among divers perspectives each stressing different points of view.

This is why we have established three workshops with different perspectives:
- *life-course, tasks of development and education*
- *life-course, personal development and education*
- *life-course, orientation in society and education*

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[1] *Broens Jansen, v.d. Veen, in: Herprofilering van het wormingswerk (Nijmegen 1990)*

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Eva Eirmbter-Stolbrink: "The end of the deficit-model ..."

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Workshop

Life-course, developmental tasks and education

Eva Eirmbter-Stolbrink, University Trier, Germany

In this paper I will try to reflect on education in old age from the pedagogical perspective. To do so I have formulated 5 statements which I will mention first and then detail in further steps.

Statements:

1. It appears risky to use the term "developmental tasks" in the context of education in old age. Developmental tasks defined as age-related challenges could fix expectations from old age.
   The subsequent statements have to do with these misgivings.

2. From an historical point of view the present forms and options of ageing are partly singular. But the speciality of old age has not been recognized sufficiently. And the speciality of education in old age has not been recognised, either.

3. Even adult education has not sufficiently regarded old age as a time to receive education. The educational concepts for old people are dominated by the idea that social pedagogics should activate old people and intervene when necessary. But old age offers chances of profound elements of education: it is an independent phase of education.

4. New forms of living in old age and new options of education must be understood as development, they do not follow a curriculum. This development should not be restricted through clearly defined objectives or prescribed forms of organisation.

5. Education in old age should give room to any kind of interests and a multitude of forms, it should be regarded as a possibility to develop, one which has not been fully discovered so far. If we want to understand old age education entirely then we must also see the restricted character of "clear cut features" of old age situations.

"Developmental Task", a problematic term

The term developmental task was introduced by the American pedagogue Havighurst[1] into psychological and pedagogical discussions. It was meant to be a pragmatic help to parents and educators and referred to the tasks to be completed successfully during a specific period in life (childhood, youth, later he extended this to the entire life span) in order to be able to meet the demands of later life.
Therefore the term "developmental task" is not so easy to define as it describes "concepts that have model character for specific age groups" and is related to biological development, socio-cultural

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[1] 1948, 1956, 1978

concepts as well as to very individual values and objectives. The concepts on[1] psychological and social crises and on the setting of life course[2] could also be quoted here.

This poses the question whether the term developmental task is possibly symptomatic for the present state of education in old age.

Is it not ultimately part of "typical" perceptions of clearly outlined tasks and forms of old age? Does old age not develop in given forms and clearly confined conditions as it has always been the case?

This may lead us to a point that we not only have to scrutinize this term developmental task but also the understanding of the theories of development.

Let me just briefly answer to this aspect:

Modern understanding of what development is, goes beyond childhood, youth or organism. It denotes the whole of any intro-individual change that happens in the course of life[3]. But the question here is, to what extent is age instrumental for changes, in other words, whether it still makes sense to use the factor "age" as an explanation for distinctive changes.

I will come back to this aspect as to what it means for education in old age.

Present forms of ageing have the character of historical singularity

Recently a historical demographer[4] clearly underlined the historical singularity of life for old people. He emphasizes that the overwhelming majority of older people live a long life in relative security and stresses the special character of this phase in life. There is an increasingly high and long-term probability (20-30 years) to spend this time in good health and before the background of relatively efficient and secure social networks.

These findings are not at all new to those who have to deal with old age. But still we can ask the question if the real chance of old age as an independent phase in life, has actually been identified sufficiently. Because if you regard old age as a phase that offers its own independent qualities and you use these qualities, then you do not consider old age as a final category of a life which has been lived.

I claim that the speciality and independence of old age has not been sufficiently identified. And for that reason the options of education in old age have not been recognized.

Adult education has not regarded old age as an independent phase in life to receive education, either the predominant kind of understanding has been that of rendering custodial efforts through social pedagogics

The gerontological disciplines psychology and sociology have been providing ample statistical data and theories for adult education in order to help it find its place in the total set-up of gerontology. One material finding of psychology was the irrelevancy of the deficit model - i.e. the proof of changing mental abilities -; but this proposition which was to be a challenge to adult education was not given an appropriate response. Instead adult education tried to overcome stereotypes about old age with pragmatic and pedagogical means[5]. However, it was done with too much emphasis on the practical side and adult education did not specifically discuss how education in old age should be seen. Hence old age education did not go beyond the spheres of social policy, social pedagogics and the taking of care and custody.

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[1] Erikson, 1970

[2] Bühler, 1937

[3] Baltes, Life span development, 1979

[4] Imhof, A.E., Berlin, 1988

[5] see Knopf, D., 1987

In their efforts to overcome the deficit model, pedagogics no longer defined old people as being deficiary, however, they did not support and build sufficiently on the options for development.

Pedagogical thinking which is the basis of education was not considered with respect to old age. Adult education has operated within the clearly defined areas of some social pedagogics with definite objectives and purposes in mind, but it has never considered any options of education which would not serve specific purposes.
Education in old age may be devoid of any purpose at all. Its only purpose is to identify itself and its independence[1].

New forms of life, new options in education

Let the unknown develop, plea against sequence of plans and defined objectives.

Old age education is understood as a means of social pedagogics, targeting particular groups. This leads to restrictions in its development.
If old age is seen as a new and independent phase in life, no pre-determination of the goals and ends of the education with old people should be attempted or even planned. This is a clear example of the issue related to the developmental tasks.

If it is true that old age education has not yet fully implied variety, independence and versatility, then it appears problematic to try to establish old age education along preformulated tasks, norms and directives.
With this background it seems sensible to give room to educational preferences and interests. There is some kind of educational potential in old age, but we do not know it yet.

Those forms and interests should be given a chance to establish themselves, they should be tried and supported.

Education that has no certain objectives, which is non-instrumental, should consider all options

Education in old age is a process subject to many changes. We do not know the repercussions of such changes (duration, general schooling, principle of life-long learning, i.e. in what way age-cohorts and educational interests are connected).
But if we consider old age an independent phase of learning, where interests and preferences must still develop, then we must create suitable and adequate facilities to achieve that goal. And we must also create the prerequisites that learning and education in old age can go its own independent way and is non-instrumental in its form. So we can best help old people to realize their cultural interests and have their own forms of development and organisation.

We must give due consideration to the very forms of learning and education in old age, which in the final analysis, serves the sole purpose of providing options to old people. All and any wishes and preferences even the most extraordinary ones must be accessible to the old people. It should open up possibilities to connect personal experience with general knowledge in order to make the self of old people a subject, to promote creativity and productivity.

What was described as a 'developmental task', I should like to denote by the term ' developmental potential', a potential we must still discover.

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[1] concept for academy in Kues, Dräger et al. Trier 1990

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Peter Jarvis (Mitte): "Learning in the modern society ..."

Workshop

Learning, developing and ageing in Late Modernity

Peter Jarvis, University of Surrey, Guildford, England

Life may be viewed as a passage through time, but the world in which that journey takes place is undergoing very rapid change. In more traditional societies, people could expect to live in a world that changed hardly at all from the time that they were born until the time that they died. They changed but the world apparently did not -the wisdom of the elders was useful and influential- since they had lived longer in an unchanging world, and so they had learned the answers to some of the problems that younger people faced. Now things are different. Modernity has brought with it tremendous changes, whether there is a post-modern phase is debatable, but certainly the world is still undergoing tremendously rapid change. Giddens (1991a) depicts this as a period of late modernity.

Living in such a world has implications for individuals, for their sense of identity and the security that they experience amidst the world which appears to be constantly changing and unstable; a world of risk, potential chaos and change; a world where individuals have to rely on abstract systems and one which seems to be getting smaller as the communication systems alter people's comprehension of space and time.

It is into this world that people are born and have experiences of everyday life; it is into this world that they learn, develop and age. This is the world of complex experiences, but it is from these experiences that people learn and develop, so that their growth reflects the type of society in which they are born.

The thesis of this paper is that as people age, some no longer wish to take the risks that modernity imposes upon them, whereas others are still happy to respond to its challenges and the risks that accompany that response. But it is also argued that learning in old age might have a most significant function in late modernity, as the wisdom of the elders assumes a new form, since they are free to reflect upon the world and seek to respond to some of the problems hidden by the daily routines of late modernity. In order to elucidate this argument it is necessary first to understand two major concepts: modernity and learning, and these constitute the first two sections of this paper. Thereafter, it is necessary to draw out the implications of this discussion for personal development, ageing and meaning in modernity and this forms the basis of the third section of the paper and, finally, there is a concluding section about the relation of this to education of the aged.

Towards an Understanding of Modernity

The concept of modernity has occupied the minds of sociologists and philosophers for a number of years and this section draws heavily on the recent work of Giddens[1]. For him[2] two sets of dilemmas are to be experienced in modernity: security versus danger and trust versus risk. He writes:

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[1] Giddens 1991a, 1991b

[2] 1991a, p.7

> Modernity, as everyone living in the closing years of the twentieth century can see, is a double-edged phenomenon. The development of modern social institutions and their worldwide spread have created vastly greater opportunities for human beings to enjoy a secure and rewarding existence than any type of pre-modern system. But modernity also has a sombre side, which has become very apparent in the present century.

It is the two faces of modernity that pose many of the problems: people can feel that they are reasonably secure in this world and yet the media present it as full of all forms of danger -as if it were *'news'*. Most people who live in the modern world occupy secure homes unaffected by the ravages of war, rape and murder, but it is the latter that make the headlines; most people are aware that although they feel secure and live in a stable society, there is always the danger of horrendous war, nuclear disaster, and so on. Danger and risk are always present and their consequences are constantly brought to everybody's attention, even though they are not their present nor immediate experience -but they could be!

People are also aware of the wonders of modern science and they know that, although they do not understand all the abstract systems which they utilise, they can trust them most of the time. Indeed, abstract systems ultimately depend upon the trust of those who use them and the specialised expertise of those who operate them. But, at the same time, there is always risk associated with their use and, in some instances, individuals try to avoid using them if they can. Later in life some people try to lessen their reliance upon a world that they no longer understand and which they feel is increasingly dangerous and risky.

This, then, is the world of modernity into which people are born, live and learn, a sophisticated world of apparent rationality, but one which presents people with dilemmas that they may not always wish to confront. It is in this world that they live and learn.

Learning from Experience

Learning has been regarded as the prerogative of educationalists, it has been restricted to the classroom and formal education, although the phrase the *'university of life'* has been one constantly re-echoed. It is, indeed, from the experiences of living that learning occurs.

Restricting learning to formal institutionalised education has perhaps done a major disservice to understanding the process of learning. However, the current emphasis upon learning from experience has begun to redress the balance. But like a pendulum, this approach has occasionally swung too far in the opposite direction. Experience has been covertly defined by these writers as something which is primary and directly experienced[1]. Many of the theories of experiential learning stem from the rather over-simplified approach of Kolb's (1984) work, although more recently Jarvis (1987) has tried to extend this perspective into a more comprehensive theory of learning. This approach has been developed even further in a forthcoming study of the paradoxes of human learning[2] in which it is recognised that experience is a much more complex phenomenon. Experience is treated there as having two forms: primary and secondly.
The former is direct experience similar to that adopted by some exponents of experiential learning, whereas the latter is regarded as linguistic, following Habermas'[3] theory of communicative action. However, that formulation is now considered to be too restricted and secondary

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[1] see Weil and McGill, 1990

[2] Jarvis, 1992

[3] 1984/1987

experience is treated here as mediated experience[1], reflecting one of the fundamental characteristics of modernity. This may be linguistic, but may also occur through the variety of media that now exist.
Learning, it has been argued, throughout these works begins with experience, of one form or another, and more specifically from a disjuncture between people's biographical experience and the current situation in which they experience the world. Learning itself is a process of transforming that experience into knowledge, skills, attitudes or values, and so on. The significance of the disjuncture is that, because there is no harmony between biography and experience, people cannot presume upon their exterior world, so that they are forced to think about it before they act and, as a result, to learn from it. This form of reflexive learning is itself one of the symbols of modernity. It is occurring all the time, people are learning from their experiences, sometimes responding in a non-reflective manner (although paradoxically it could still be described as reflexive) whilst others are reflecting upon their experiences and deciding whether to accept or reject the information/experience and so on with which they have been presented. This, then, is a learning experience, whether the experience is direct or mediated and consequently individuals are responding to those experiences and developing all the time, although the direction of that development may be being determined by the experiences which modernity is providing.

In contrast to this, a great deal of daily life is actually based upon a form of non-learning, when people take their familiar world for granted, and act without apparently thinking about it or, perhaps, because they look at the media and reject opportunities to learn about new phenomena, and so on. Rather they wish to continue their lives in an unchanging manner. This is the process of habitualisation which eases the process of living, and it is one with which people feel content.

Naturally, throughout the journey of life people constantly enter new situations and, consequently they are frequently presented with potential learning situations, where their biography and their experience are in disjuncture. This is a natural process of growing up, changing status and performing new roles in life. Individuals are, therefore, is a situation of enforced learning as a result of the ageing process, and it could be argued that this is an natural process. Likewise, habitualisation is also an natural process, one which assumes increasing significance in a very rapidly changing world, for only through it can people achieve stability and sense of self.

These are conflicting processes, both of which are important: one a learning and the other a non-learning process. Here lies one of those questions which need more research: not enough is known about the types of people who learn from their experiences and those who tend to reject potential learning opportunities; not enough is known about those who are reflexive and those who are reflective in and about late modernity.

Ageing and Personal Development

As individuals grew older in traditional societies, it could have been claimed that they had acquired wisdom since they had learned from so many previous experiences and that they still had an important function in society. They could pass on their biographical experience to the younger members of their society. But that is all changing!

Traditionally, therefore, individuals probably learned less as they aged because they had seen it all before, so that their personal development probably slowed down. As this coincided with the ageing of their bodies, they were able to review their lives and in passing on their experience to the next generation, they still occupied a useful function in society.

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[1] Giddens, 1992b, p.23-27

They could either experience a sense of well-being and ego-integrity[1] or they would experience a sense of despair about their life. In a sense, they came to terms with two things, their own past experiences and their present society, and in some way they learned to live in harmony with them.

But consider the situation of modernity. Change is now endemic and people are constantly being faced with a world that is changing. Since the world is constantly new, often it is one that they do not understand, they have less to pass on to the younger generation and, consequently, they feel less useful. At the same time early retirement is, for many, a time of relatively good health and there is still a considerable period of life expectancy. The world is changing and for many this presents a new challenge but as they get even older, many more prefer to disengage with this world. Two quite different situations have emerged and they correspond to Havighurst's last two stages of the lifespan, deciding when to disengage and disengagement. However, it is much more disputable whether this is sequential, or whether it occurs at the ages suggested by Havighurst. For many life remains a challenge and they adopt a positive attitude towards the world, they keep on learning and so they keep on developing. By contrast, others do disengage and they want a world that they can understand, one which does not change so quickly and they, therefore, create their own stable social work and seek less risk and rather more security for themselves. Hence, in a less changing environment they are confronted with fewer opportunities to learn and to grow, so that their personal development is inhibited in their final years.

With the process of ageing, the body changes, slows down and becomes less able to do all the things that it could do in earlier days; aches, pains and illnesses become more apparent; often people no longer feel a desire to do the things that they did in their youth. Likewise, they do not wish to discover new ideas or philosophies. But the world is still changing; it is still a place where there can be danger or security and risk and trust; it is still a place where change presents them with potentially new learning situations; where there are still possibilities of new experience, new learning and still more personal growth.

But to what end? This now becomes the crucial question. Why keep developing? Why keep learning? Are people entrapped in a world and a life without meaning? One of the other features of modernity is that there is a sense of self-reflection. For much of life there appears to be a threat of personal meaningless because of the world of abstract systems and the powerless of individuals in the face of globalisation. Giddens[2] suggests that the routinisation of daily life often prevents considerations of this for many people:

> The threat of personal meaningless is ordinarily held at bay because routinised activities, in combination with basic trust, sustain ontological security. Potentially disturbing existential questions are diffused by the controlled nature of day-to-day activities within internally referential systems.

But when the day-to-day activities change and people retire, when the world of work and the routinisation of "busy-ness" has ceased, then people are still faced with this rapidly changing world of modernity but, also, with a world that no longer obscures the fundamental existential questions. Do they still get involved in the endless round of activities, sustained in a system that somehow avoids the questions of meaning because there are still new experiences to be had and new things to be learned? Or do they seek to come to terms with their world and discover that as they uncover one layer of meaning, another is to be discovered underneath, like the layers of an onion[3]?. And, perhaps, discover that there is no end to their quest!

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[1] Erikson, 1965

[2] 1991b, p. 202

[3] Bohm, 1987

For some, modernity is to be controlled and its influence on life has to be restricted as much as possible, while for others the disjuncture of the world is to be experienced to the full either by learning or by actions, or both. Elsewhere, it has been suggested (Jarvis, 1990) that there are three broad responses to this situation: the harmony-seekers are the persons who seek to restrict the influences of modernity and live in a world with which they are familiar. They may disengage to some extent with modernity and seek harmony rather than disjuncture. They seek to find peace in a relatively unchanging world, still relying on the abstract systems of modernity but not courting excessive risk nor danger. They really do not endeavour to learn a great deal new and, as a consequence, their personal development is affected accordingly. In contrast to these, there are others who engage with modernity -they are the learners and doers who are prepared to live life to the full in this modern world.
They seek out new experiences, new knowledge and ideas and they will continue to grow and develop, even though their questions remain unanswered about the direction for the continued growth or its rationale.

Implications for Educational Gerontology

For as long as there remain opportunities to learn, humankind will develop, for learning is the process through which the human essence emerges from the existence. The more people are engaged with modernity, the greater the opportunity to learn and, therefore, the more likely that personal development will occur. Education can, therefore, play a significant role in providing many of the opportunities that the elderly have to be involved in the world and to continue learning. Adult education can assist all of these people in their continuing endeavour to learn and grow-and for them it may be nothing other than a leisure time pursuit. But liberal adult education has always been a leisure time pursuit, and it has been leisured classes who have always had the time to think new thought and discover new ways of doing things. It was Veblen (1912) who argued that higher learning was the prerogative of the leisured classes, and so in a busy world, it might still remain the prerogative of the new leisured, although not necessarily now the wealthy, category to think new thoughts and ask some of the relevant and pertinent questions of contemporary society. Giddens (1191b) points out that there are issues of social morality, justice and human concern that need to be explored and, perhaps, it is the elderly who have little vested interest in some of the answers who are in the best position to undertake this. Here then, organised adult education can play a role. If these questions are asked by the elderly, then the wisdom of the elders still has an important role in modernity, but now the form of the wisdom has changed and it is the wisdom that comes from being free to learn in a world demanding that learning should occur.

But what of those questions of meaning? What of those questions that have traditionally been answered by institutional religion? To what extent has this become a function of adult education in contemporary society? Should adult education perform one of the functions of institutional religion in late modernity? The only forms of traditional religion which appears to offer answers with certainty is fundamentalism -itself an inhibitor of learning and development. Does adult education assume the function of a secular religion?

But what also of those who seek to come to terms with themselves and their world and seek only to re-discover themselves in their old age? Perhaps therapy is one of the empowering answers in modernity, as Giddens (1991b) suggests. Certainly there are forms of experimental education where this function is already being fulfilled. But should adult education set out to perform this role, or is this beyond the boundaries of educational practice?

What, then, are the boundaries of adult education? This is a crucial question when the learning of the aged is taken seriously.

It could be argued that the provision of any learning opportunity that creates the potentiality for personal growth and development is education and, therefore, the role of adult educators is to respond to learning needs, of whatever type, of people, and that response to the learning needs of the elderly could be crucial to both the future of adult education and contemporary society.

Conclusion

This paper has endeavoured to locate the education of the elderly within late modernity and has asked questions about its functions. This was undertaken by examining the existential questions of the aged, and implicitly some of their learning needs, from a perspective that assumes that all learning is existential.

The potentiality of education for the elderly is, perhaps, greater than its current practice, and the way forward is tentative although the potentiality to respond to all the learning needs of older people in late modernity seems to be amongst the most challenging at the present time.

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Ruud van de Veen: "The political economy of age ..."

Workshop

Life-course, education as orientation to society

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A man's development can be viewed from two angles. The two perspectives can roughly be described as the time-perspective and the space-perspective. The time-perspective sees the human personality through earlier experiences in life; the things I have gone through previously and the lessons which I have drawn from that experience have contributed to shaping me into the being I am. Space-perspective, on the other hand, sees the human personality through the place that a human has in the social structure: my social position (profession, income, social environment) largely determines what I am, what I do and what I say.

In the socialization theory the investigation into both perspectives merges, but it always remains a precarious undertaking to weigh the relative values of either perspective, of either influence on someone's personality. In the sixties and seventies the socialization theory came with the predominance of attention for the influences of surrounding society, the social space, on human personality. This period might be said to have had a touch of sociology, or overrating of sociological theory. In our time, there is a threat for the opposite. Especially the popularisation of the life course theory threatens to psychologise the socialization theory.

The title of this workshop expressly states 'social orientation' (in education). I would like to use that theme of social orientation to give some stability to the socialization theory, and particularly to counterbalance a too psychologistic interpretation on the basis of the life course theory. I will try and bring about a balance by treating a number of social conditions that very much determine the life course. To put it differently: I would like to show that the life course theory is a theory that is strongly linked up with time. The life course theory has only become so popular, because in our time a number of conditions prevail that make thinking in terms of life course theory sensible. I will deal with three social developments. First, the development of the leisure society, then the social process of individualisation, and finally the political economy of old age.

The Development of a Leisure Society

After World War II we have grown into a leisure society. Older people have seen their working hours shortened during their active life, and leisure hours have increased. Until the sixties quite a number of beautiful dreams were put to paper on the future leisure society. We dreamt of a society in which people could choose whether or not to work, or to engage a different interesting task. The leisure society that did emerge is different from the one we had had in mind. We did get the machines, our new slaves; as a result, productivity rises strongly and will, no doubt, be rising for some time. But we have not come to a free choice, when people can decide in a relaxed manner whether or not they want to work full-time, part-time, or not at all. The only thing that has resulted from it is a political battle for that leisure time, a political battle on the question which groups in society should profit most from leisure time.

Within that political battle three sides can be distinguished, each of which has also gained part of the victory. These are:

A. **The government sector.** This is the civil service, but also the education and health service. At a time when productivity rose, these 'free from productive labour' claimed a large part of the extra proceeds via taxes and a better social security system. Increasing productivity has led many people into non-productive jobs, people who make our lives more agreeable by better education, better health service, more social work, etc. This use of the word 'free' is often not directly recognised as a form of leisure. One should realise that much of what these people now do professionally used to be done by volunteers, or not at all because there was no time or money.

B. **The working population.** Those that operate the new machines and have produced - as it were - the leisure time, have themselves benefited largely from the proceeds. After the Second World War, the working-week has been shortened and the number of days off has strongly increased. And the hatchet has not been buried yet in the corner of those that work. The unions are strongly in favour of further shortening the working-week. And the further development of technology asks for more training leave, for the employees to keep pace with technological innovation, reorganising, etc.

C. Last but not least, the **percentage of part-time workers and non-workers** has increased significantly. In labour organisations the core of full-time workers with a permanent appointment is getting smaller, and more and more temporary workers and one-time external contractees are called in. This is done to react in a flexible way to a changing demand of workers, depending on the ebb and flow of the market. This has strongly increased the number of part-time workers. Then there is an increase in people who do no longer work at all, but who live on a pension or an allowance. Particularly relevant for older people is the explosive growth in schemes for retirement due to disablement and early retirement.

Leisure means more possibilities and challenges to shape one's own life course. Leisure liberates people from all kinds of 'pressure' from the social structure, and enables people to shape their own lives. This shift from social compulsion to personal planning makes the life course theory very popular, because in the life course theory those chances for development are strongly emphasized.

The question remains whether the compromise of today on the sharing of leisure time in our society is a favourable one. I, myself, would think, that it would be more favourable, if there were more possibilities for a shorter working-week and for fewer working hours a day for people in the second life stage, which would mean that people in the third life stage would have more possibilities to have a part-time job, or - if necessary - build a new career in the government sector, etc. I would leave this point open for discussion.

The ever progressing individualisation

The second sociological factor I would like to mention which enhances the acceptance of the life course theory is that of ever increasing individualisation. For the last couple of decades people have not only partly disengaged themselves from social compulsion of labour, but have also freed themselves from other classical social institutions. Classical forms of labour, family, church, corporate life, are becoming more flexible and multiform. New institutions are born, from new social movements like environmental and peace movements to commercial use of leisure, such as travel arrangements and sporting activities. However, these are all characterised by a non-committal and partial engagement.

Individualisation is not only concerned with changing institutions, but also changing patterns of values. The traditional concepts of life are giving way to looser life styles. And the way patterns of values are transferred is shifting. In the traditional philosophy of life formation of identity takes place by laying down rules and sanctioning observing them; in life styles the identity is formed by following social models. These models can be provided by literature, mass media and the consumer industry. All of this highly influences the formation of someone's identity. Again, like the liberation of labour, it is true to say, that someone's life course used to be much more determined by social circumstances, and that a person now has more possibilities to determine an own course. All this is extra charged in a modern social context which has become more dynamic and complex. The life course theory can explain what is important in that context.

Again I would like to end with a few words of warning: individualisation is not only a process of liberation but also an existential risk of life. The paradox of development is, that individualisation can also lead to new lack of freedom. Let me here name the two pitfalls of the individualisation process:

- individualisation can lead to a new dependence on life styles prompted by the consumer industry, and on bureaucracy set limits, like grants, etc.
- individualisation can become a burden to individuals, or, individualisation sets a challenge that many people cannot cope with due to a lack of education, or underdevelopment of talents needed.

Political economy of age

I would like to stress one of the risks of individualisation in particular. Individualisation leads to new social inequalities. In the earlier stages of industrial society the dependence on the labour market, or the great chance of poverty, was considered to be a collective fate of certain classes in society. Nowadays unemployment and poverty are much more felt to be an individual fate. Unemployment and poverty can strike anyone, irrespective of social backgrounds, education, age, sex. Somewhat cynically, one could state, that individualisation has lead to the democratization of social insecurity. That does not mean to say, that social inequalities disappear or diminish; on the contrary, in a number of aspects one sees intensified and new inequalities, for which the individual, not the system, is stricken by this fate, is made responsible.

This new form of social inequality strikes home with older people. Due to all kinds of individually determined situations, often simply situations of good or bad luck, older people find themselves in extremely different material existence/situations. Suddenly it is as clear as day, that the life course theory hides a normative starting-point, namely, that the 'ideal' life course is based on an active appropriation of the world. This makes the theory especially suited for those older people who have the possibility to do so, like those with sufficient income, high education and professional experience.

Education of the older people should look for strategies for those that have not benefited from that at all in their socialization. The root of the problem is not to define the total group of older people as a group lagging behind, but to take adequate measures that meet the handicaps of some older people. I would suggest:

- special attention for basic education for those older people with little education
- funds for scholarships to older people with a low income
- and the like

Conclusion

In short, I want to advocate a socialization theory for older people, in stead of a so much narrower life course theory. In a socialization theory attention can also be given to the social conditions under which the life course theory proves to be valid or not. I hope that the concrete points I have mentioned will be a good basis for the discussion.

Preambule to the texts of Gérald Bogard and Frank Glendenning

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The following text was sent to us by Gérald Bogard at the moment that he didn't know yet that he could not participate in the round-table discussion. The text was meant as a framework in which he could criticise the "associations" of the participants.
Despite the fact that his contribution could not be used at the last moment, it seemed right to us to publish his text in this report.

First he asks the essential question: why is a new form of education for adults necessary?

Secondly, his description goes beyond the differences as a result of the different national contexts. As a reporter of the Topic group of the Council of Europe he is one of the few who has a "real" European contribution.

Thirdly he adds a historical dimension, in which he gives a special place to the coming of a "new actor at the stage", namely the educational worker.

Finally he puts the discussion with relation to the growing grey in a wider framework, namely the wide debate about the results of the post-industrial revolution.

The translation of the original French text has been a bit of a problem and because we couldn't get in contact with him, as he travels a lot because of his functions, we didn't get that far to get more explanations to some of his passages. Despite this fact we didn't want to deny this text to the reader.

After Bogard's text you find the written contribution that we received from Frank Glendenning.

WHY DO WE NEED A NEW FORM OF EDUCATION FOR OLDER ADULTS?

Written contribution:
Gérald Bogard, Reporter Topic Group of the Council of Europe, Paris, France

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> "History tells the story that after Adam and Eve had been disobedient in the Garden of Eden, Eve became inconsolable that she had been expelled from Paradise. Then Adam put his arm around her shoulders and tenderly said to her: Darling, we are only in a period of transition."

Is it not that we have been in a period of transition since Adam and Eve? This is a serious question. After all, the present time is marked by a similar kind of change.
Based upon statistical data from most countries demographers have been telling us about a significant phenomenon termed "Ageing of the population": the ratio of old people vis-a-vis the entire population is going to rise extremely in the decades to come. This phenomenon, which can be found in the industrial countries, will come up rapidly and quasi incessantly.

To make sure you won't take me amiss, let me say: this means the number of people with 65 years and more will make up a quarter of the entire population, a number as large as that of the group below 20.

Ageing in Europe: reasons for fears or hopes?

Presently there are several approaches to assess this phenomenon and its consequences.
Although we may proceed unconventionally I should like to remind you of two characteristic aspects which are universally accepted: there are two groups of people among the experts, one is pessimistic the other optimistic with respect to the extent of this phenomenon and both have conflicting views on its seriousness.The pessimists are not so much worried about ageing, they are more worried about the system of allocation, which as a matter of fact has functioned well in principle, though it may differ from country to country.
As things are, public budgets are limited. It seems conceivable that only the allocation of such funds may change. However, thorough going changes are unlikely indeed and the social compromise, which is so indispensable for the whole system, is at risk.
It should be mentioned here that in less than 20 years health costs have risen to the top position in public spending in most industrial countries and that the authorities have been looking for many years for ways to slow down that increase. But more than any other group in society old people need public funds for their health. Consequently ageing may endanger any efforts to bring those costs down.
These days the pension system is based upon a contract between the generations.
The contribution of those who are in a job will finance the pensions. But if it is true that under such a system, as was described above, a balance between those employed and those not working is obviously necessary, then two facts should be given a closer look: not everyone employed pays contributions. The principle of solidarity among the generations is maintained, after all, but to what extent will those who pay contributions be prepared to accept this? Or the whole system may be questioned. Then, however, not only the unwaged would be punished but the wage earners, too. They would have to make up with income cuts necessary to make savings or form capital. After all, the whole system is based upon a social compromise which is at risk. But old people might best be able to exercise pressure in this matter because of their political importance and their energy (they go to the polls more regularly and will even be overrepresented in the policy making bodies). So they can influence the decision making process.

This is about real problems - though these statements may be quite ideological - and it is not only a case for some specialists. And it is rather common, especially in the US, where groups have been formed asking for a restriction of services. They support a kind of youth that is suffering from disadvantages due to the elections which benefic the elderly. For all these reasons these conclusions could not be lightly dismissed.

It appears as if the optimists do not use quite the same basis for their argumentation. They regard ageing as a process and draw the following conclusions: the adults of today have already acquired the very qualities which will make them different old people tomorrow who will enjoy productive last years of life, and old age proper will come later as it does nowadays for old people. In this way the optimists indirectly respond to the statements of the pessimists without dissipating their reservations. Briefly said, social progress has already significantly improved hygienics, education and work of the present adults with all its positive effects as to their own ageing.

Taking these two statements as a basis there seems to be agreement on the idea that the conditions of ageing must be worked at by all means. And there is one group demanding intensive social and political discussions whereas the other group prefers to direct the attention to the change in society which will initiate the transformation from now on.

At this point I take the liberty to remark that both attitudes are justified and that it is better to contribute to their complementation than to prove their opposite nature.

The appearance of education officers

Old age as a social factor has to be seen as part of the social system. There are special officers entrusted with this system who neatly define their own field of operations comprising institutions, regulatory system and any kind of special measures and assignments.

Since the 19th century there have been 4 periods where efforts were made to define old age and to introduce institutions adapted to the family. In most cases they did not succeed in combining the generations with one another from an economic point of view.

During the first period, the time of industrialisation and the introduction of the wage system, people had to respond to poverty. The costs of maintenance for old age of a worker can be borne best by the "modern" type of family. Thus old age is a social category, it is characterized by the inability to work and is based on its two pillars of administration: **pension and old-age home.**

The second period is marked by the transformation of pension systems for the entire labour, the development of major production units and bureaucracies and administrations mushrooming. And the administrations for old age became independent. With financial transfers rising (which resulted in specific controlling agencies for those funds) old people felt recognized as a special age group and at the same time became the subject of medical specialisation to protect their health: **geriatrics.**

The third period is the time of the last years of life and the reversal of the characteristics which are attributed to old age. The expansion of pension systems beyond the categories of the wage systems have resulted in a triple reformation. First of all the increase in contributions and their rearrangement of allocation will entail a rise in basic pensions. This means a "market of old age" has come up and keeps trying to make the most of it. Then this trend gains ground in other social classes with their own specialities and new needs. It is this combination of the transformation mentioned before and the actions of these officers, who are mainly specialists of humanities, that will reverse the characteristics which are attributed to old age. The last years of life then become a time of **consumption, of satisfying needs and wants.**

During this third period we notice the appearance of this new figure, the **adult educators,** who had already been around at the universities of the old people, but whose role is gaining in importance in the wake of the new dynamics of old age.

This second part of my contribution sets a hypothesis:

the group of ageing people will increase on its sociological and psychological bases. As a matter of fact it seems a heterogeneous group claiming more participation.

Consequently the fourth period is the time of demands for social participation and this is proof of enormous changes:
up until now old age has been a matter of social intervention. But now old people are defining themselves as a group and believe they act in the social interest. This means they must understand their identity. Adult educators seem to be necessary for this purpose as their methods, even if they will have to be updated, should be best suitable to express the demands of this group and to secure the "socialization proper" which is necessary for this group.

A new form of society and its requirements

Old age and ageing alike must be regarded as relative and no longer as absolute values. " There is an implicit connection between e.g. higher life expectancy and the quality of the conditions of life and ageing."
Society will be put into such new situation that it is necessary to differentiate between biological and social age. Biological age means the physical state of the individual, it means age in a chronological sense. Social age is the position and role in society. The course of ageing these days is slower than is regulated by social organisations and -not to forget- by the process of production. This brings about a situation where people who could still work and render valuable economic or social service are deprived of fulfilling an active role.

It should be worthwhile to look at the outcome of such early exclusion, not only because of the living conditions of such old people but also with respect to the ability of society to cope with this growing number of people released.
People we usually denote as old people will be individuals sound in body and mind, able and prepared to take over a useful role in society from now on. And studies on the psychological and social aspects of ageing emphasize the influence of the way people live in their process of ageing.

Since the number of early deaths has decreased considerably it is very normal to reach old age. This has to do with the external economic, social and cultural conditions and their effects, and with the individual's ability to adapt to those new conditions. Getting old in a chronological sense is a general and irreversible element.

I have stated that society cannot have the kind of administrative structures it has had so far. The social regulation schemes which are based on the principle of age categories are not in existence, a fact I have pointed out.
This is a global phenomenon comprising vast changes and effecting our society, something which has been termed "post-industrial revolution".
In order to elucidate this last aspect I would like to mention the effects of worldwide economic cooperation, introduction of new technologies in communication and information and of new materials. The forms of production, of consumption, of social and political regulatory system are in the process of thorough changes that we can see almost every day. So it is not astonishing to see that the traditional linkage between age groups is being questioned.

Old in society is therefore neither a pure demographic nor a specifically political issue. If any kind of policy concerning ageing shall make any sense then we need a debate on the new understanding of age groups and their demands.

In this sense adult education must find a reciprocal response to a double approach.

1. The permanent socialisation of adults in society must be supported. Society demands more competency than the skills and abilities which were acquired during childhood. And then ageing is meaningful for all age categories, and not only for a limited time. Because ageing

is a factor that influences life in its entirety: income, health, living -and working conditions.

2. Adult education must give more specific and individual assistance to people during a period of life, which is not marked by so numerous impediments, as is claimed by some people. It is mainly the phase of remodelling of existence: termination of work, change of kind of income, change of consumption behaviour, rearrangement of married life, possible changes if health status deteriorates ...

Consequently adult education will have to play a much more specific role than simply accompany this process of change.

Because it is eminent to realize these two tasks which were defined as a basis for the socialization of adult education by the European Council. They are supposed to help all adults to meet the demands of society and prevent the risks of dualism.
It is time to recognize that ageing is something which is not in contrast to normal life ....

"The start of a brand new day ...!"

WHY DO WE NEED EDUCATION FOR OLDER ADULTS? SOME CONSIDERATIONS

Frank Glendenning, Centre for Social Gerontology, University of Keele, England

People are society's chief resource and the skills and talents that they have should not be wasted. Older people have much to contribute to society.

Retirement from full-time paid work is occurring earlier and earlier in Western industrialised society. Very many of the young-old have a third or a quarter of their lives still to live. How will they spend their time and how will they relate to society as a whole?

The self-image of many older people is the stereotypical one which, for generations in the west, they have learned throughout life. The retired person has been regarded as economically inactive and therefore of no further use to society. There is plenty of evidence in Europe and in North America that this mould is being broken gradually. Those aged 60 or over have higher expectations than previous generations at the same age.

A national survey in Britain in 1982 showed that 74 per cent of men and 68 per cent of women over 65 had left school at 14 and that only 7 per cent of adult students were over 65. Those older people who take part in educational activities in Britain do so through the existing adult education system. The national adult education programme as a whole is financed on less than 1 per cent of the total education budget. Older people constitute 18 per cent of the population. The educational needs of elders are ignored in legislation and in public policy statements. The formulation of policy and the provision of resources are therefore important.

Some older adults find existing educational provision inappropriate because of unacceptable curricula, time of day, transportation, inadequate buildings, methodology and cost. We have seen a growth internationally of self-help education groups for older adults. Some adult educators and administrators have objected to these developments, believing that they lead to a ghetto mentality and believing that relevant teaching methods for older people are only required because their experience of adult learning has been negative. But there should be room for both patterns. There must be choice.

The debate about education for older adults has been shallow. On both sides of the Atlantic claims are made which are merely based on anecdotal evidence. For example, "More education for older adults will mean that fewer claims are made in later life on residential care". How do we know? Although there are still conflicting voices in psychology about cognitive ability in later life, there are enough positive indications coming through to reinforce our own confidence.

We regard lifelong learning as a basic right for everyone and this is strongly reinforced by both the United Nations and UNESCO. Because the debate has been shallow, we need to have much clearer descriptions of expressive education for older people, which may be seen as learning for learning's sake, enjoyment, self-fulfilment and instrumental education for older people which may be seen as vocational, concerned with retraining, resulting in practical results and self-empowerment.

But in speaking positively about education in the later years, are we saying that self-evidently education is good for everybody? Plainly that is an ideological statement, just as the New Right in politics is dismissive of the nature and benefit of lifelong learning.

It is necessary to challenge the pedagogical approach to adult education, especially in relation to older adults. Adult learning is bound to be experiential. It should promote a capacity for self-criticism and lead to a situation where older people are marginalised by society, education enables older people to learn about themselves and the socio-political context within which they live and search for knowledge. It enables older adults to examine society's attitude towards and treatment of older people, particularly (in Britain) in the areas of marginalisation, structured dependency, stereotypical imagery and poverty.

There is no homogeneity among older adults. We often behave as though there is. Social class, gender and race have to be taken into account as well. We are concerned with the moral dimension of education and the effecting of social change. We are concerned about the implicit domestication of older people which results from much that passes for education for older adults. Rather, education for older adults should enable elders to exploit and understand their own experience and that of others.

We should ask within this discourse "Whose interests are being served?" What are our motives as adult educators? Why did we come to Berg en Dal in 1991? Can we move into 1993 in a positive support of the European Year of Old People and of Solidarity among the Generations? And can we see the role of education not as a suffocating agent but as a liberating influence to enable more older people to re-order their life experience, reinforce the value and meaning of their existence and make a substantial contribution to society if they so wish?

Intermezzo

FROM THE WORKSHOPS TO THE IDEAS OF THE PARTICIPANTS

What are the guidelines of orientation and perspectives that influence people in their learning? This question has been asked in various workshops in reference to the life-course approach.

On the one hand there is the imperative of society that education must have a benefit, for instance contributes to a further-going participation of older adults, on the other hand old people increasingly live a hedonistic life-style: skip everything that requires too much time, money and activity when the effort necessary appears unjustified relative to the benefits.

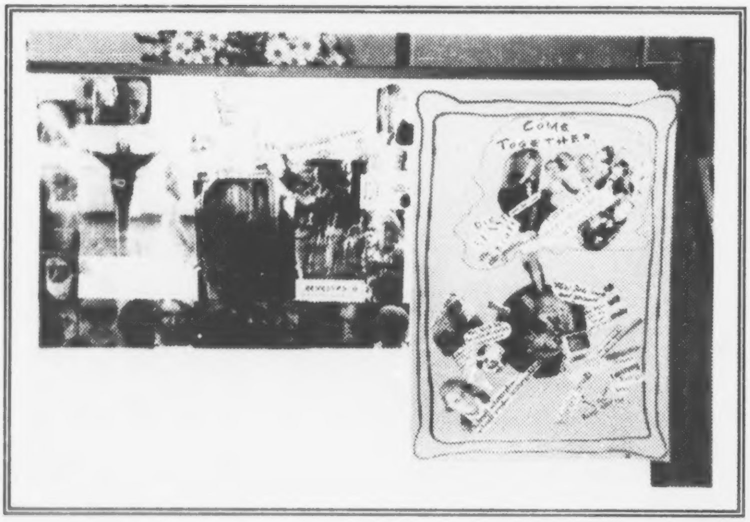
Another controversial field is the rise of new positive myths on social activities, purchasing power and vitality: "nowadays old people don't want to be totally inactive any more". They apparently keep ignoring any negative form of old age and thus the real changes of self-determination : a 62 year old person wants to be able to do everything which is possible now, also with 90 years of age. Lifestyling in order to belong to a group, or the art of living your own life? Never wanting to belong to the old people?

We asked ourselves: What are our pictures here actually, given the fact that we are experts in adult education? That's why we asked all the participants to send their own " free associations"; that means their fantasies, their images, their pictures, their reflections.

Many reacted enthusiastically. Those texts, poems, photographs, collages and considerations were collected in the documentation for the participants and presented to a number of guests to comment upon.

IDEAS OF PARTICIPANTS

An arbitrary selection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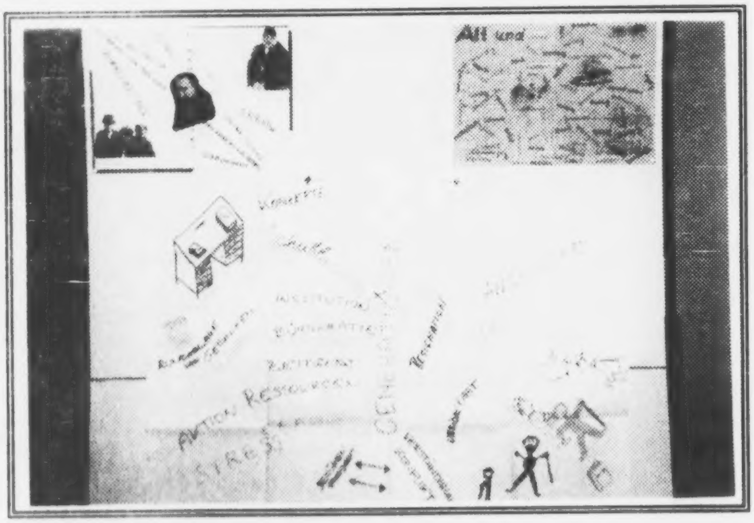
IDEAS OF PARTICIPANTS

An arbitrary selection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THE ROUND-TABLE DISCUSSION AND THE IDEAS OF THE PARTICIPANTS

Commentators:

- **Christel Schachtner, Institute für Psychologie, Munich**
- **Frank Glendenning, University of Keele; editor of the Journal of Educational Gerontology**
- **Gottfried Paul-Roemer, Bergischen Hochschule, Wuppertal**
- **Gérald Bogard, Topic Group for the Council of Europe (unable to come)**

Commentators on the commentators:

- **Joanna Walker, Pre-Retirement Association at the University of Surrey**
- **Eva Eirmbter-Stolbrink, University of Trier**
- **Peter Jarvis, University of Surrey, Guildford**
- **Ruud van der Veen, Catholic University in Nijmegen**

Discussion leader:

- **Jumbo Klercq, Driekant, Education and Consultancy, Ons Erf, Berg en Dal**

The discussion opened with a question to the commentators:
What kind of pictures of old people struck you and what pictures did you miss in the collection of free associations prepared by the participants??

Glendenning: *In every free association more is said about ageing than about education. When it is about education I see a strong emphasis on:*

- *the need for creating new social roles for older people*
- *that education is not only a tool to follow and to understand the chaotic developments in the world, but also a power to control those developments*
- *encouragement for older adults to transform their attitudes and become involved in social action*
- *the need for human rights for old people*
- *that modern industrial society destroys the social roles of the old people*

It was difficult for people to bring education and old people together in one single picture.

Schachtner: *Pictures make a big impact: the truth is in it, but also desires and interpretations. Originally pictures were meant as a way to gain power over the truth, and this is still so, but besides that they are also used to making an object truewith which you can exercise power.*

In many pictures the old people are seen as active, positive, vital, future minded, freedom in their last stage of life. To my opinion many of those desires are the partner of the opinion, but in reality it's different. There are also pictures that show disappointment: they are disappointed that old people don't formulate their goals, they don't make clear what should be happen to them, they reflect a resignation.

Pictures full of desires make no impression on me. They make me gasp for breath. I don't get any contact with the makers. Happily enough there were also other pictures.

Joanna Walker: "Our ambivalence thoughts ..."

Pictures that showed emotions: sadness, irritation, aggression, self-assurance, resolution. Like looking in the mirror and seeing what you actually don't want to see. Your identity is at stake. A face that shows signs of decline instead of beauty. Or, as the author once formulated: "ageing is not the fact that surprises me, but the unknown." Older people are the ones who make the unknown, but we only want to have the known. The question is if education is also a part of the desire for the known, the desire for security. Educational activities as a helpful way to forget pain and sorrow.
An other picture: the old people know better than I do, but I want to be active!
A last picture: older women do not become autonomous when they reach the old age, but by getting experiences with this in earlier times.
I also missed some pictures: " death" is mentioned once, but "love and sexuality" not at all. What does that mean?
With this I come to the pictures in relation to education. Generally I noticed that old people are always seen as "lernenden", as learning people, and never as "lehrenden", as teaching people.
There is a picture of the old people as the crippled ones; they need to articulate their need. By the fixation of infirmity or arrears education is legitimated.
There is also the picture of the hyper-active old people: blind and deaf for higher emotions, not coming in the open, always active: activities are the central point. Education: from one programme to the other, till death follows.
Then there is the picture of the incalculable greatness: pain and sorrow are allowed to be present and to be seen.
An other picture is that one of the professional educational worker: the old people are put in the centre, it's only them that get old. This picture leads to pushing aside and projections from becoming familiar.
Finally the picture is given of the old age as for everybody. Death, sorrow, pain, continuity, autonomy, being attached, divorce and starting again are general issues, for the old people with their own results and in the same way for men and women.

Paul-Roemer: *This is again a symposium of the ones that speak again about "the other". Again the old people themselves are excluded. The old people themselves are the designers and executors of the right of destination. At Wuppertal we developed a participation model for citizens, "die Planungszellen". With this also the simple citizens can think about intricate questions. It's not only meant for experts. Also old people take part in this Planungszellen. In particular I came across the picture that old people should learn, but what should they learn and why should they learn?*

The other participants were asked to comment on the comments of the commentators.

Walker: *I agree with Glendenning's statement that not much is said about education, but the old people are learning, active and vital anyway; concepts about old people who learn just don't exist; they are seen as mighty, having they experience and fighting for their rights. I agree with Schachtner that pictures are powerful and make an impact. You can see that eg. with pre-retirement courses: many participants base themselves in new roles as is expected from them and in this way a self-fulfilling prophecy is created.*

Frank Glendenning: "It is difficult to put education and old people in one simple picture ..."

Christel Schachtner: "To put up for debate our own insecurities ..."
At the left: Gottfried Paul-Roemer

	I like the example of Paul-Roemer, the Planungszellen, attracts me as an educational activity, in which the old people and others can give their contribution.
v.d. Veen:	*Different from psychologists and sociologists, educators tend to think strongly in desires. From the first, that leads to a disturbance of the true picture. It always leads to hopeful, positive pictures and in this way the educator is, in the same way as the priest and pastor, fulfilling the function of: giving hope. Adult education has more benefit by a notion of reality: more feeling for fate and tragedy. Adult education can also have a bit of the sadness of a tango, with which you can dance very well ....*
Eirmbter-Stolbrink:	*I also see the mixture of reality and desire, but I see it as one of the fundamentals of education, that together we consider our idea of "perfection". The educational approach is per definition an idealistic, utopian approach. Further I notice that many of the pictures about old people are not the pictures that come from the old people themselves. A lot is coming from advertisement and periodicals. Besides, the pictures are not homogeneous and characteristic.*
Jarvis:	*The question is how society and the role of the individual are proportional to one another, whether they are talking about political issues of old people, or about the functions of the old people in society, or about emotions and consequences. Often the educators forget that education results from other sciences. Therefore it is important to know what people feel by "getting older", by "political rights", by "asking questions from politics". Of course, we have our own pictures, ideas and ideals, but the question is if we have enough real data to develop realistic programmes which answer the needs of the people we want to work with.*

Then everyone was asked to formulate a question or discussion point for the next discussion in the small groups.

Glendenning:	*What are the goals of education for old people? And why do we need education for old people?*
Schachtner:	*Old people have a shortcoming, but why do they necessarily need to learn in institutions? I believe that institutions only keep them busy, instead of giving them rest. The thought that someone is making a programme for me, is asking for resistance: to make something for someone else is a violent intervention. The pride of a worker for old people is that he knows the needs of old people.*
Paul-Roemer:	*The situation of life of old people is bad and should be tackled politically. Education is only an expedient. Selfeducation of old people is a condition for being a participant of social development.*
Walker:	*Educators have their own thoughts about getting older. How to prepare them for their work with old people and how to deal with their thoughts and emotions?*
Eirmbter-Stolbrink:	*Selffulfilment and selforganisation should be central. The role of the pedagogue should change. What do the old people themselves want? Self-articulation is important. The point is not to fix the goal and the contents of education, but to set going the processes of learning methodically.*
v.d.Veen:	*Leisure is seen as the opposite of labour. The focus should be the art of living, pleasure, enjoyment, as is said. The advertising industry takes the rise of the young old people as 'grown up life-enjoyers", as older playboys and girls. For education the relevant question is if the old one really is someone who enjoys life (from pottery to travelling and other up to date forms), or if that person is someone else ....*

Jarvis: *As is well-known, the wisdom of the old people has quite a function in traditional societies, but what is the usage of what we can learn from the experiences of the old people in society today?*

For the discussion in the small groups it was important to see if we really had something to say to each other, or that the discussion wasn't longer than necessary. Therefore the final question to the participants of the round-table: Do you see something in the idea of an European Educational Network?

v.d.Veen: *A network is only useful if it goes further than an actual talkshow. They need to work together, to investigate together and to meet together.*

Jarvis: *During the last years many networks have been formed in the academic world. If there is a function to this network, then the network will grow, and as long as it has a function it has that function.*

Glendenning: *In Great-Britain there is already a network through the Association for Educational gerontology, which has an international membership. An European network is essential and preferably as soon as possible. For that purpose we need a manifesto, which commits us to work together.*

Paul-Roemer: *Network is a trendy word. It seems that the whole world should be put in networks. The real issue is a platform where thoughts can be exchanged.*

Schachtner: *The importance of a network is in the same way as this symposium, the confrontation with the other person. It is significant to discuss the supposed securities: the fact that education for old people per definition should be good. They should be able to discuss that ....*

Frank and lively discussions ...

THE DISCUSSION IN SMALL GROUPS

After the round table discussion had been completed the time had come for the participants to start intensive discussions. For this reason several small groups were formed, each coordinated by a moderator / reviewer.

The instructions for the moderators contained the following guidelines:

> *The self-reflection of the participants and the direct linkage to their own work shall be the focal point of the discussion.*
>
> *The most important points are:*
>
> - *How does the individual participant see himself (before the background of the round table discussions) and his position as someone working in the field of adult education?*
> - *What images play a role in this and in what way do they influence the view on realities?*
> - *The questions and recommendations which were formulated during the round table talks for the discussions in the small groups;*
> - *(the main question:) What must I change within the scope of my responsibility if my work must be promoted and developed into a positive direction?*
> - *try to avoid accounts about experience made which are too long or too detailed, or outspoken success stories (this is not intended, because they are not regarded to be a promising basis for improvement of work, this kind of information can be exchanged informally and spontaneously among the participants.)*
>
> *During the evening hours there will be:*
>
> *Future oriented discussion before the background of the question:*
>
> - *What kind of support is desirable for the development of the activities concerning the European Educational Network (E.E.N.)*

These are the issues to be discussed.

Questions for the 1st series of small-group discussions, resulting from the round table discussion:

1. What are the objectives for education with older adults? What kind of education do we need?

2. Why learn in institutes as older adults, where others make the programmes?

3. Concerning the difficult situation older people are in, shouldn't we work on a political level first (through self-organized group(s)) ?

4. How can we improve the expertise of adult educators?

5. How can we accompany the learning process without fixing the contents and aims?

6. Is the older person really the hedonistic person presented by the entertainment industry, or is there something behind this, which education for older people should deal with?

7. How can the experience of older people be made useful in modern society?

Impressions on the discussions in small groups

What has impressed me, what was remarkable?

Moderators:
- **Angela Venth, Pädagogische Arbeitsstelle of the Deutschen Volkshochschul-Verband e.V., Frankfurt**
- **Peter Ziebach, ZWAR-Project, Dortmunt**
- **Danny Puype, Centrum Derde Leeftijd, Bruxelles**
- **Maarten Leseman, formerly Ons Erf in Berg en Dal**
- **Gherie ter Steege, National Institute for Care and Welfare, Utrecht**

Angela Venth:

We had a number of critical questions coming from the 'round table' as to the images and perceptions of the pedagogical experts: To what extent does normativity exist in education for old people and does this kind of education bring about a specific mentality that is mainly concerned with planning and securing of existing structures? Are old people regarded as defective human beings who are used to secure their own pedagogical existence because of the defectiveness of the target group? And does education accept that old age is experienced as something that is strange and unknown and that ageing is solely regarded as a general human phenomenon?
Afterwards the working group started very reflectively. Issues from the 'round table' were taken up self-critically and frankly in a fashion that can rarely be found at conferences of this kind.
The discussions were about:

- ***The conception of ourselves**, e.g. what makes us do education for older people, what is our attitude to old age and in what way does this attitude influence our work?*

- ***Legitimation**, e.g.: what qualifications do those who work in the field of adult education have at a European level and what qualifications do we need? Where are the limits of our work and when does education become an unwanted obligation to old people?*

- ***Pedagogical interest**, e.g.: How can we get old people into contact with important political questions and other social groups? What makes common learning of old and young, of people with different nationalities and different social surroundings so difficult, and what is the reason for this fear to meet one another?*

Our own pedagogical role with all its contradictions became one subject, and also the basic problems that arise in the work with target groups. It became very clear that pedagogical work of professionals requires the professionals to be absolutely clear about their own point of view. This must be seen as a continuing process which is part of the work, since the subliminal pictures of old age (which may be full of fears or full of hopes) may ever anew be drifting away.
We also talked about fascinating things and one's own job becomes a totally new and attractive quality when the barriers between age groups disappear and it becomes important instead to see how people change and develop in the course of life. If the multiplicity of people is given colour, then

suddenly pedagogical work, too, becomes more multi-dimensional and the individual can feel personal reward.

Experts in adult education in the European countries are faced with problems of almost the same kind, and therefore they can and have to find ways to understand each other. However, it has become very clear from the discussions among the colleagues that any kind of intensive exchange has hardly ever started. The people from different countries know too little about each other.

Presently the professionals have begun to grasp that all the work they have done so far has been an attempt to try out methods and to seek ways, because societies are in a state of new orientation and education is affected as well. But for the time being the changed status of ageing has not been considered enough. Many political efforts in this area remain helpless or are suspicious of having ideological roots. Old age does not only formulate essential questions for adult education but mainly for social systems. How much room are people really given to make full use of their abilities. Old people are the sum of social life; what rights to demand and claim something do societies grant to such biographical growth?

Peter Ziebach:

The discussions clearly underlined the dilemma pedagogues and educators are in who operate in the field of teaching others on the one hand and living with their own uncertainties on the other. During the discussion it was worked out clearly that there are no 'a priori' targets for old age education, but that such targets must be the result of sincere dialogues with the elderly. On the one hand this is making the traditional role and clearly structured learning systems doubtful, on the other hand it will open up the chance to really learn together and from one another, with the educators taking over the role of moderators of learning.

In everyday routine work educators still tend to glorify old age as a sort of time for the realisation of one's dreams whereby the educators' anxieties and hopes and their control and prevention play a major part, too.

"Sincere" education means to lay all one's cards on the table, that means educators, too, disclose their questions, uncertainties and options to old people; this would make a real dialogue possible. This might also frequently make it necessary to act subversively in institutions that are more oriented along answers and effects.

In this connection we come to the question whether there can be such things as didactics and methodology for joy of living; and whether any joy of living, fun, delight etc. is not converted into new norms?
We also had the question whether the pursuit to give life sense is not a clear step towards therapy. (Just now when writing this essay the question comes into my mind whether it is not the old dilemma that was already relevant in the action research: How can I be someone who teaches when I get into a process together with the participants, a process that poses existential questions for all of us?)

Danny Puype:

Of course, it's a long time ago, but I still remember the lively discussions in the evening, when we talked about a number of fundamental issues: the significance of adult education, what are the possibilities and what are the impossibilities. The discussion even turned in a spiritual direction, influenced by our Indian participant, who explained adult education in the sense of "Satyam Shivam Sunderam" (which means: truth, life and beauty).
I remember also that we experienced individualism and consumerism as important problems. However, the course in the discussion was unstructured and it contained especially an exchange of ideas in stead of material and suggestions for practical work.

At last still a number recovered notes, but I think they certainly do not represent the complete discussion:

- *adult education creates a new spirit for a new world; thinking has to be seen especially as problem solving.*
- *can we justify the existence as educational workers?*
- *there are so many kinds of senior citizens and they play many social roles. Adult education has to account for that. And do we really know which roles seniors want to play?*
- *there is a lot of work to do in the field of methodology; we need tools for old age education.*
- *what are our objectives as educators? What is the difference between instrumental and expressive objectives?*
- *the importance of the intergenerational dimension; for instance to combat prejudices*
- *"the Green issue", ecology and ecological policy: is here something to do for the elderly?*

Maarten Leseman:

I was suddenly asked to be a discussion leader during the symposium and with that I had the idea that I should only be a kind of a neutral discussion leader. The whole set-up of the symposium was unknown to me because I see myself more as a youth-worker.
What struck me is that the discussion which started in the subgroup was nothing else then a debate like about youthwork. I noticed - and I had not expected that at all - that many of the discussion points corresponded to my question and thought in youthwork: how far should you be part of being solidary with your target group? Where is the point that you should take a step back, when at that moment your members of the course don't notice a distance? Is "being young" the right title or does this create a veil for the great differences in chances and possibilities, between rich and poor, boys and girls, black and white?

My conclusion is that in this discussion the essential of the worker's profession is being touched upon, namely the pressure between "involvement" on one hand and "critical distance" on the other. At a distance close or close at a distance.

At the same time there is the question " what is the foundation for differences between people?" How do the workers analyze this from different points of view and from where do workers take the right to analyze this in this way and further base their programmes on this.

The point is that discussions in relation to this work are coming again and again. General questions that are becoming more important as specialities as "youth-worker", "women-worker" and "old-age-worker"(=translated from Dutch settled terms!) are increasing.
New in this problem is that the view of the worker himself is being involved. In what you are yourself the problem of distance and closeness is different from what you are not (yet). To analyse a target group in which you have been part yourself is something different from a targetgroup in which you will become a part.

Thinking about ... education, education, education

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Gheric ter Steege:

The people behind the round table seized the opportunity to ask us some questions as workers with old people: what do we want again, is it going all right and are we doing it in the right way, where are we at with this work and what kind of luggage do we still have? The whole discussion reflects the issue of the identity of the educational work with older adults.

1. Old age education a growing sector

The first answer to the re-evaluating questions is a looking back, rejoicing that we ensconced ourselves in a growing sector. Thanks to our work and helped by the actuality of the ageing society and the popularity of education the participation and the interest in old age education has grown. By increasing the growth we creatively used every argument which the policy makers liked. By now, however, in and between the different nations separate views are developed in relation to the question what the actual point is in education for old people. Is the point awakening, solidarity and liberation (emancipation)? Is the point adaptation of the negative effects of ageing (prevention), is the point attaining personal development and personal grow? Is the point a making up of missed chances to education? Is the point learning as a nice and useful use of time with equals? Is the point getting qualifications that made it possible to participate actively again in society? All those views find their roots in a different view about society in relation to the elderly, a different view about what and where old people want to learn something or need to know something and in our attitude toward coming lifetimes and the people that are already in it.

In practice we didn't see much yet of those differences. They become actual in the present-day climate of cutting down economy. Priorities should be made and they should work more focused on the objective, target group and the results. We reproach ourselves with being uncritical during the last period with relation to the quality of the work and the measurement of the effects of it. Of course, we can go on the chosen quantitative way, forgetting the differences and with our work give a contribution to the present problems of the European government: to help lower the costs of care in the ageing society and secondly by means of activation to go against the social disintegration of several groups of old people. The measurements of effects of education for the elderly show a positive effect in the areas of selfrespect, social interaction and social participation. It seems to be enough to look to the identity of our work and the relatively small investments that it asks.

2. Old age education in its after days

We are not satisfied with this practical answer to the evaluative questions. Aren't we trying to manipulate the present situation in order to make our own work more professional? To create an indispensable place for our occupation in the area of wellbeing and profit? Is that what potential participants are expecting from us? Are we, by seeing them as "isolated and coming in the need of care" not unwillingly agreeing with the old stigmatizing of old people in the seventies?

It is threatening, but we do it anyway: to consider to stop the whole circus. Maybe without realizing it we didn't come in a growing sector, but in an out of date branch in its last days. A branch that will not survive the present-day social-economical crisis and a superfluous kind of work in our post-modern information-society.

Maybe the battle of old people for their rights to be vital, competent and productive has not been won yet, but the battle is already over.

If we count our left-over luggage we don't find many rules but many exceptions. One of our oldest colleagues, a participant herself says: "indeed, we don't need a different content and method". Another old colleague states that not every specific policy should be thrown away. Situations and circumstances are changing during your whole life and the later lifetimes bring their own risks and questions, especially for people who are socially vulnerable.

3. What did we want again.

We are going back even further, questioning ourselves even more. What do you want society to be and what is the place of education in it? Not educating young people only half. In total, integral and not gender specific, not only for the first lifetimes, not only for working in a job. The final objective you could call an "age-less" human being who is the embodiment of the grace of the youth and the wisdom of the old in a person who during the life-course can have many shapes and figures. Away with arbitrary age borders. Getting older and reflection of development and experiences are not a private business for the old people, but for a learning from one another and with one another, from both sides. The exchange of values. The actual point is a transformation of non age bound characteristics and attitudes about young people and old people (about men and women). Can old age education give a contribution?

4. Back to basics, no nonsense.

With the answer we are not satisfied either. Warned by the round table we like to be more realistic. Realistic in the opportunities of the work and realistic in the approach of old people. We want too much for the people instead of looking at what they want themselves. We talk to them about characteristics and attitudes we want them to have and we don't see how they really are. Often we find their motives to participate not useful for the process of learning (contacts and sociability) and companions are looking for "higher"results of the old people compared with the ones of the participants self.

Again one of our older colleagues helps us by saying: "You need to trust us".

That is it, in fact we mistrust everybody who is older than we are. We do believe in their growth and development possibilities, we ask their contribution and their expectations from us and our work...., but trust them? Back to basic, starting from a new feeling of loyalty.

EXCURSIONS

Possibility to choose between:

- **Liberation Museum Groesbeek**
- **Africa Museum Berg en Dal**
- **Stadshobbywerkplaats Nijmegen**

with examples / entries to an approach of a multi-generation society

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MUSEUM WITH A MESSAGE

That is the name the Groesbeek Liberation Museum gives itself. More than 40 years after World War II, the museum opened in its definite form at a historical place, the place closely linked to the grand allied military operation Market Garden. It was founded by and can exist only with the help of many old volunteers. Several of them were involved themselves in the liberation of Nijmegen and the area around. When visiting the museum one will often meet one of those volunteers, who tells from his own experience when explaining on the exhibits.
The permanent collection is divided in three periods:

- 1918-1940 the years between the world wars with the rise of the Nazism
- 1940-1944 the years of occupation
- 1944-1945 the liberation started on September 17 and ended on May 5

Unique in the world is the dome of honour, where the Roll of Honour is lodged. Here you can find the names of all the military of the British Commonwealth and the United States who died in NW Europe between D-day and the 8th of May 1945. This space is hiding under a big, composed parachute, that symbolises the air landings in this area.
The volunteers feel very much involved with this museum, which is well visited. "We have the task to keep on showing in word and picture what happened here. We need to draw the visitor's attention to the fact that they should be ready, so that democracy and freedom will not again come in danger." This museum has as well an important educational function, too: many schools pay a visit with relation to history classes. The last few years the museum has also been attracting the attention of Germans. Therefore one tries to make the museum attractive to Germans without making an appeal to feelings of guilt, in which the younger generation has no share.

THEY HAVE THE TIME ON THEIR SIDE

Ageing in Africa

An impressive photo-exhibition from Angèle Etoundi Essamba (from Cameroun) in the Africa Museum. We all grow old. That process of transforming doesn't take in account who we are, what we do or where we live, and no one can escape it. But to the question: "What means old?" various answers are possible. To people who are grown up with western cultural values growing old means the same as becoming inferior. Our society points out what an old person is not to able to do any more or is not allowed to do any more due to age. Top work for example. For old people life has gone, it's coming to the end...
An African could answer the question "What means old?" with the following story from Ghana: "A young man has returned from a long journey. For a long time the old people are hiding their curiosity but finally they ask: :"Well, young man, they say that you are older than we are, you have travelled a lot and seen more. Tell us about your rambles but speak the truth." The young man gives a report and then the old man answers: " Young man if you are speaking the truth, then you are old and we are only children. We thank you for all the news, because you have made us older than we are. But you are still the older one, because you have seen with your own eyes what we only have heard..."

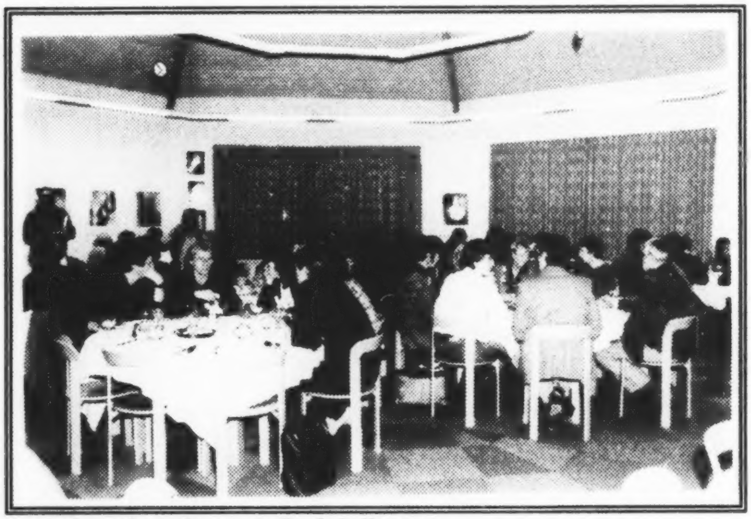
Not years define who is old but life-experience. The emphasis lays on what somebody knows or is able to do. Life, according to an African is not ending, but describes a circle, in which every age has its place. As a baby a person comes as a baby from the world of the forefathers, as an old man or woman he/she is close to the point of returning to that world to wait for a new birth.

How we experience our age is more defined by our life-history than by the amount of birthdays we have had. An African woman who is grandmother at the age of 35 finds herself in a different life period then a Dutch woman at the age of 35 who is thinking about getting children or not.

Every culture has its memorable moments. We often take radical social events as a marking point in someone's life, like the turn of the century, the crises, Worldwar I and Worldwar II, a certain decade. Also in African society important historical events are a marking point: the end of slavery, the colonial time and the battle for liberty are that kind of moments in time.

In Africa old age is not only a period in which people are less productive and depending on the younger generation. It is especially a period in which the spiritual life has grown to its full and in which they can share their life-experiences with others. In societies in which tradition is very important, because of their wisdom old people are useful to educate younger generations and to guide them spiritually. The fact is that the traditional position of the African old people is under pressure. Now their children often go to the city, to look for a job and chances of development, while the old people stay in the villages, without the assurance of care. In the Aids areas they need to care for their orphan grandchildren. Living dead are the refugees who get old on their own. To die without your nation and your forefathers makes you a roaming soul that can not find any rest: an end without having a prospect of a new start.

In Europe as well as in Africa we are confronted with the ageing society. How different the problems can be, the same roots are found in the present-day mondial developments. Both societies have the necessity to use all the creativity they have to be able to deal with the challenges of modern time without losing traditional values.



And then there is a wonderful dinner

LEISURE ... SO WHAT?
Stadshobbywerkplaats Nijmegen

Since 1983 the "stadhobbywerkplaats" (the hobbycorner of the city) has been giving the opportunity to unemployed people to use leisure well. Originally the hobby corner was started by and for 'Wao-ers', disabled people, who in their leisure wanted to be occupied with a kind of a hobby. In the course of time also other groups with unemployed benefit, young and old, found their way to the hobby corner. It is a place for "big" and "small" hobbies. Many trades from the area contributed to the Stadshobbywerkplaats so that it has many engines, apparatus and tools to be able to work with wood and metal. The social contacts are as important as the practice of a hobby.

At the Stadshobbywerkplaats it goes together: people help each other and exchanging ideas. So, you can see e.g. a retired 70 year old helping a single mother of 30 to fix a second-hand cradle for the coming baby. The Stadhobbywerkplaats exists because of the help of the volunteers and is open during daytime on weekdays.

During our visit people are busy rigging a car with presents for the annual coming of Santa Claus. In this way the Stadshobbywerkplaats often gives a contribution to social events in the city. They also made presents for the participants of our symposium.

The journey through the labyrinth of life

Look for the treasure of your life

Danny Puype, Centrum Derde Leeftijd, Brussel

In the attic of Ons Erf a life-course labyrinth was installed. Armed with pen and paper the participants curiously went their way.

There you are standing before our labyrinth of life. You must go through it alone, in order to find your treasure. Just like in Life. Try to find the right way. There are questions all along the right way which you are supposed to answer on the form available in the very beginning. Mark your respective answer, the one you choose.

Take care: all the signboards in this labyrinth are covered with a veil, and a question or something else may be hidden underneath. At the end of all the questions you will have arrived at the treasure vault. Now count your points and the total amount will provide you the key for the right entrance to the vault.

When answering the questions you will have to go back in your biography sometimes. May be, you will be confronted with many a new situation, but do try to be open to all of them and make full use of your fantasy when you answer the questions. Be honest as much as you can be and your treasure will be worth more.
Good luck.

1. When you are alone at home in the evening, do you switch on the TV, even if you do not like the programme?

a) yes
b) no

3. Dustin Hoffman said in an interview that he thought of death every day and that he could not understand that some people did not do the same. How about you?

a) I often think of death
b) To be honest, I rather do not think about it, since it scares me
c) When I am confronted with these things then I mainly see the inevitability of death
c) I do not like to think about it, as it makes me sad

5. You are compelled to go in premature retirement, and you liked your work:

a) I feel it is a pity, but sooner or later I would have gone in retirement, anyway
b) I find my self-esteem by some kind of honourary work, since I can be useful there
c) I cannot state right away how to spend my time
d) Then I am not at all at my wits' end ...

7. When you fell in love for the first time

a) I tried to see him/her as much as possible and to be near him/her as much as possible, but apart from that I kept waiting.
b) As soon as possible I arranged a date with him/her
c) I focused so much on my being in love, that I kept my friends at my arm's length
d) I simply liked it.

8. You are at a hairdresser's and he makes a terrible mistake. So your haircut looks awful. There are other customers, too.

a) I think it is very bad, but I keep control because of the other customers.
b) I ask him to make the most of this bad haircut.
c) I get angry and refuse to pay.
d) I do not react, but I go to a different hairdresser next time.

10. Sometimes I go on holidays alone, although my partner does not like it as a matter of fact.

a) Yes
b) No

15. Your mother is 75 years now and hampered in walking. She has been living in her house up to now, but since she broke her ankle, she is no more able to manage alone. She does not want to go to a home for the aged, but does not offer any alternatives. You know for sure that she would love to live in your house.

a) I recommend that she comes to me for a while until we have found a solution.
b) I recommend a suitable and appropriate interim solution in a home where she is taken care of by helpers
c) I tell her that her fate will have to be decided by the whole family.
d) Since she does not mention the problem I leave the situation as it is.

17. Your little son is two month old and is crying:

a) Once he has got everything (feeding bottle, clean nappy) I let him cry.
b) I quickly go to him as he needs me.
c) I go to him, as he needs company.
d) I keep him waiting until I have finished telephoning.

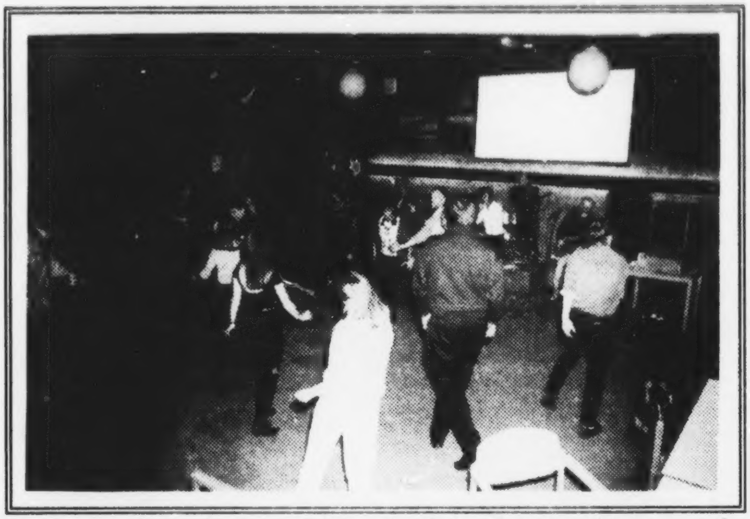
18. You have got a good job that you like earnestly. One day your boss tells you that two of your colleagues get a wage rise, however, does not mention your work or wage. You also know that those two colleagues, who were promoted, have friendly relations with the boss and that they do not work as hard as you do.

a) I would not react, but I would be upset enormously.
b) I would do my job but I would refuse to accept any extra work.
c) I would speak to the boss and ask him to explain this to me.
d) That is the way it is, he is the boss and can do as he pleases.

On the basis of the scores obtained you get an entry to the treasure vault.

In the labyrinth of life...

In the treasure room ...



Rock around the clock ... with music of the *Shaking Silhouets* at the end of the second day

Reports from the discussions in the small groups

IDEAS ON EEN AS A NETWORK

Angela Venth, Pädagogische Arbeitstelle of the Deutscher Volkshochschul - Verband e.V., Frankfurt

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In the small group discussions people also spoke about ideas on EEN as a network. On the basis of the reports of the moderators the reactions were summarised in three sheets:

1. *General contacts*
2. *Regional cooperation - concrete practical contacts*
3. *Political initiatives*

These were presented by Angela in the final plenary meeting.
It was remarkable that many participants had expected an emphatic presentation of the network from the side of the Initiative group.
The Initiative group, however, didn't care to take the step but they chose to undertake further initiatives on the basis of the reactions of the participants. Most likely the fear was unfounded and now that we look back some things could have been done differently.

Referring to the three sheets the participants made several remarks in the final plenary. A summary of those reactions can be found below (after the text of the relevant sheet).

Sheet 1:

GENERAL CONTACTS

Temporary work groups > participation from as many as possible different countries;
extension of the Initiative group

Congress
- Preparation by subgroups
- Participation from European countries - also Eastern-Europe
- Network of volunteers, professionals, course leaders
- Involve professionals from outside the sphere of adult education
- Make the most of the mixture of ages among the educational workers

Written media
- "Newsletter", bulletin, information fair > regular announcement of practise news, projects, experiences, contact addresses
- Symposium report

Initiating and supporting regional networks
- Connection with other European Networks + Projects

In the reactions you can distuinguish two different views on the formation of the network:

1. *Network with a permanent official structure: daily government, general meeting, membership, agencies, permanent committies, etc.*
2. *Network with an informal structure: extensive Initiative-group, network based on regional networks, decentral design, not necessarily via membership, especially based on practical relevancy, etc.*

In most of the reactions the exchange of information and experiences is emphasized. many times the organising is mentioned of an annual congress and the publishing of an info bulletin.
With relation to an annual congress (or other event) various sides pleaded for preparation by temporary work groups: in such a meeting there should be a special need to work in theme-specific groups.
The need to exchange experiences betweeen educational workers seems to be big, but this should be restricted to projects where there are lecturers / companions facilitators, *supporters instead of people who say how it should be.*
There were several pleas for attending the regional conferences as an observer from EEN.
In about 30% of the reactions people strongly demand involvement of older people in the network.

To supply suggestions for the network EEN

Sheet 2:

REGIONAL COOPERATION - CONCRETE PRACTICAL CONTACTS

The practice is the foundation of the network movement - no taking over by functional persons, officials or official representatives

Development of collective projects
between different countries e.g., investigation projects
interdisciplinary plans, exchancing projects

Mutual discussions
By means of direct communication - travelling to other countries, movement across the borders

In the reactions of the second sheet the following remarks are striking:

- *the term "regional" can be applied to regions within one country, but also to border regions between two different countries.*
- *the importance of a network based on regional networks is acknowledged, but also regional networks cost time, money and means. Where to get those?*
- *when you speak about regional networks the importance is emphasized on getting closer contacts between different professions and institutions that are directly or indirectly involved with education for old people; to stimulate mutual multidisciplinary cooperation.*
- *they also plea strongly for regional network formation based on a permanent form of cooperation, e.g. on the basis of projects; this demands permanent appointments to regular meetings.*
- *from the EEN-network proposals for such regular cooperation projects could be made, on which they can book by preference and can participate under further fixed conditions*
- *within the framework of regional cooperation the fact should be emphasized that on the one hand they should strife after mutual educational concepts, and on the other do justice to regional differences.*
- *from all sides there is a great need of mutual information; what is happening somewhere else, and where, and how, and by whom?*
- *the educational practice should remain as a basis for the network idea.*
- *it is important that educational workers are partly excused within their organisations for activities within this network.*

Sheet 3:

POLITICAL INITIATIVES

Issue of manifesto
with relation to actual social developments in the different countries, critical notion facing the "European Year of the EC"

Political consultation
Local/regional, national and by the EC > offensive

Work and qualitycriteria
To step outside

The set-up of a lobby
eg. to the Council of Europe > Topic group

Fundrecruitment
Financal sources?

From reactions of the third sheet the following things are pointed out:

- *from all sides it is stated that EEN as a network in this area can especially be effective when there is a connection with networks and initiatives that exist already.*
- *it is important that EEN constantly gets the attention of the media.*
- *a suggested - especially with relation to time magement as conducting a polical lobby - to make an appeal to prominent old people.*
- *it is seen as relevant that a connection is sought with professionals from the realm of care, economy and social security.*
- *it is important to make an inventory of the different political priorities in order to find the way to financial sources.*
- *it is important that an EEN-manifesto is issued next time.*
- *it should be clear why people lobby.*

IDEAS ON EEN AS NETWORK

Conclusions of the Initiative Group

Meanwhile we, as the initiative group, have considered how to realize the european-network-idea. We have to thank you for all the suggestions you have given us at the last plenary of the symposium.

In principle we want to remain faithful at the idea as it is demonstrated in our logo:

1. the map of Europe cut into the images of a younger and an older person: symbolizing the discussion that education and the elderly isn't only a question for the elderly, but also a defiant question for all generations in society
2. and below the map of Europe a fine-meshed net without a central junction: symbolizing the lines between the educational workers, men and women, who are involved with this subject and who have the opinion that innovation is one of their important tasks.

ad 1. a / **no participation of old people:**

This implies that we want to emphasize that it is important that we as educational workers give an account, that our idea, fear and hope with relation to getting old (and getting older ourselves) - whether in the form of wishful thinking, or in the form of projection and pushing aside -, is of great importance in the educational process which we are organising and leading. EEN wants to be a network of workers (professionals, volunteers and selfeducating old people) who from this point of view strive for further cooperation.
Naturally, the old people themselves need to give direction of their processes of learning, but with that the policy of old age education is not only a matter of old people: in a multi-generation society the point is a new yet not popular political theme which is important to all generations.
Therefore old people themselves can participate as educational workers or people who are interested, and make an important contribution, but the participation of old people can not be an absolute stipulation to the legitimation of EEN.

Education and older adults or old age education...

As we said earlier we have chosen to keep the field wide. That implies that transgenerational and intergenerational educational projects are involved as well as projects which from this wide view are focussed on a specific category of old people. On the contrary the point is not education for older adults in a limited and traditional way: so not projects which are one-sidedly focused on old people and in which they in turn are shown as heroes and as victims; no projects that particularly invite the old people to think about getting older (and not the others); no projects in which you need to learn from up to down.

not only with courses:

With educational projects we not only mean a great range of courses, which are focused to give people the idea that it is necessary to learn to keep on going, but also the enrichment of various learning environments. This point of view implicates a fundamental choice to initiate the unusual cooperation forms between divergent organisations and institutes.

ad 2. **a permanent official or informal structure:**

For the coming time (in view of the previous) we see the network as a rather informal structure, in which the educational workers themselves take the initiatives and responsibility for forms of cooperation. Central tasks are especially relating to giving information, mutual communication, and exchanging of experiences. The Initiative group (to be enlarged with new members, but not too many in order to be able to work) is also within the new construction remaining to be an Initiative group and not a daily council. They only need to take care for the direction of the central tasks. Another important argument for an informal structure is that the strength of EEN is the "initiative from below" and should remain to be so: the European political developments or the national developments do not stipulate what the network should do, but the other way around: they are the signals from practice of the educational work that teach us. It is the task of the participants of the network to translate this to the political policy and to exert influence on them.

We would like to see the following ideas realised:

- to increase the number of people within the initiative group with interested workers from other countries; the most important task of the (new) initiative group will be "driving"

- an office and postbox number of the EEN-network at "Ons Erf", the institute which, from Jan 1 1992, has incorporated the educational work in a new foundation: "Driekant, education and consultancy". "Driekant" has accommodation in Berg en Dal (near Nijmegen), Heeze (near Eindhoven) and Valkenburg (near Maastricht). In this construction a legal body for the EEN-network is guaranteed and EEN can use the facilities for international affairs as they are available at Driekant. In this way EEN is also a member of other existing networks such as Eurolinkage, Eurag and NIACE.

- for the moment the network will be an informal network: that means that we're asking you or your institute and others that are interested to think of yourselves as ambassadors of the network. For the future we might prefer a kind of membership.

- the tasks of the office will be:
  - functioning as a central point for new developments and new projects in Europe
  - editing a newsletter (by subsciption) to inform interested educational workers about new educational developments and projects in a multi-generation-society
  - exchanging experiences between educational workers by a yearly activity like a seminar, symposium or conference
  - developing intitiatives to start inter-european cooperation projects

In the same time we have applied for a subsidy at the EC and we have been making the preparations for a conference, in which EEN can be developed further.

SUMMARY AND EVALUATION

The Initiative-Group

Three days of hard work

"This time not an international congress, ... with high-flown words from speakers who are in the centre of attention, not a get-together where heavy applause seems to be the sole purpose and where people leave without feeling any motivation nor obligation to change anything in daily life, nor an event without outcome where nothing (new) is said ..., but this time a meeting full of exciting encounters, open discussions and with the participants in the centre, a subject which does matter to all of us. In short, a symposium, where people will really have to learn".
That was the introduction of the invitation to participate this symposium.

Undoubtedly not all of this was realized in this way every moment of the symposium, but our impression is that we came quite far in that direction. We had the idea that meeting each other and having an open discussion were the central points; both before and during the symposium we saw that as the most exciting thing. Our opinion, however, was - also on the basis of other international experiences - that this could not "just" happen: too often meetings lose their value when they are only the place to exchange experiences and without time for a good discussion; besides, it is always possible that the discussion goes in all kinds of directions and then it is difficult to usher it into the right one. That is why we started with future scenarios and then workshops.

From various reactions of participants we have seen that they thought it to be a "creative start" symposium with some "good discoveries". They named:

- the handing in of "associations" by the participants beforehand, which we had then commented upon by a panel
- the presentation of three future scenarios and the comments by other professionals
- the way through Danny Puype's labyrinth.

Having the future scenarios and all the workshops in one day was seen as heavy, and we also think it was a bit too much. There were different opinions about the quality of the workshops, the content of the discussions took to different ways, which was a great pity for the participants as they could only make one choice.

The second day the discussion at the round table gave the start for further discussion in small groups during the morning and a continuation in the evening. Some thought that the time given for that was a bit short keeping in mind the problem of the different languages and the fact that one didn't know one another's background. The discussions were exciting and intensive in such a way that many say that the opportunity to exchange further mutual thoughts will be very important for the future. In any case, they were really frank discussions, - something we had had in mind. An important element in the discussion was, that we looked critically at our own position as educational workers.
During the afternoon and the evening programmes (party) there were more than enough opportunities to talk together informally.

The aim of the symposium was a discussion about the developments of new educatiuonal concepts and methods, which come from the life and study of old people, but can be used in all age categories. This starting point was discussed at various levels and made the start of a discussion about new educational concepts.

Reality makes us say that it isn't more than a careful start of this discussion and that there is still a long way to go to the development of these new concepts and methods. Perhaps the start of cooperation projects can help us further in the future.

A second aim was: the symposium should give an impulse to the start of a European network of professionals in the adult education. This was a success. Almost everyone is enthousiastic about and curious to a further continuation, as is seen in most of the reactions. Most people however had expected that we as Initiative-group would present the idea of EEN as network. Looking back, we see that it would have been better if we had done so, but we didn't know beforehand that this idea would be so actual. To say it differently: maybe our fear was too big that they would think "yet another of these international networks. They have been working hard again".

At any rate, it has become clear that a continuation is not only a matter of finance, but is also a matter of willingness and effort of all participants.

Review on the content

For a summary you should constantly read the story again, but in order not to repeat myself, you should read everything backwards. An effort as follows.
The European Year of the Elderly and the Solidarity between the Generations is imminent. This extra attention runs parrallel with the discussion about policy in the various countries about the priorities within the subsidised adult education. Those discussions are being held at the same moment when a growing participation of old people is expected in education. Accident or fate? Whatever it will be, the discussion about the policy is leaving its marks within the educational field. The door to increased own contributions and to more commercial work has been opened. On the one hand this enlarges the field, is penatrates into new markets), on the other the margins are decreasing (a separate section of old people suggests a lot, but is also able to camouflage a lot) and the marginalising of groups that can't pay it anymore is constantly growing.
The penetrating question is, what does society see as important to invest in. That forces the educational field to come to a new realism: internationalising, founding of networks and projects of cooperation are the interests.
In this way the support for an European Educational Network is gratifying, but also logical and understandable. From within the network we should try and influence the discussions about policy about priorities in adult education.
The symposium was a start to this network: a reflection of various views and insights, and of various practices, from different countries. A critical reflection to questions as: what are we actually doing? Why a new form of education for older adults? What do the old people want themselves? What could we as educators offer and does that agree with what we do offer?
At the same time the development to a multi-generation society asks the same kind of penetrating questions from society. Demographical developments are a challenge to the quality and fitness of that society. We all know the wisdom of old people, but reality teaches us, that there are people who are growing older and wiser, and there are people who grow more old and foolish. The transformations of the moere traditional societies to the present-day modernity is also the guilty one. The fundamental question seems to be, what is the use of learning from the experiences of old people in the present-day society. Here is the key to the developments of new educational concepts.
The modernity of the present-day society with its quick changes forces people to continual adaption. The one that misses the boat has to opt out before he realises it. The symposium rightly asked attention for the changing relation between individual and society, between labour and leisure (Verbunt, Knopf) and between learning and not-learning (Geißler); issues that involve the young as well as the old generations.
Many educators are rightly convinced, that attention should especially be given to life-course and personal self-fulfilment.
Standard biographies in modern society increasingly lose their value compared with selfreflecting biographies. One of the pitfalls of the life-course approach is the tendency to only emphasise the

individual: the "own" interpretation of various life phases, the "personal" life task, the development of "own" dealing strategies.

More relevant are questions as to how labour, education and leisure are rooted in the life-course of the individual. How far do the life-course of the man differ from the life-course of the woman (McGivney/Walker)? And what generation-specific factors define the life-course?

Back to education and older adults: there is a development and the deficit-model (Eirmbter) seems to be definitely finished. Also the selfoverrating of the educational sector seems to make place for a more realistic notion. Many educators seem to be consciously or unconsciously ruled by their own ideas about growing old. This works two ways: either it develops in the direction of a professional opinion as an equal "co-discoverer", who also questions his own questions, his own doubts and ideas next to the ones of the older participants, or it changes into the development of programmes, which point out a permanent pushing away of insecurities, doubts and fears (Schachtner).

Learning pressure or learning pleasure seems to be the issue. Not only the extension of the existing system of adult education and the perfection of the educational offer (perfectly fitted on the needs of various old people), but an emphasis on the learning enrichment of life and work environment (Hinnekint). Interesting is the question whether Verbunt's idea of "life competencies" agrees with Chiva's "life skills". The selfdiscovery, the critical reflection of the educators didn't take place without any context. The starting point was a view in the future: different imaginable scenarios passed by, sometimes more based on ideals, sometimes more based on real developments (De Vries). Prevention, emancipation, cultural transmission, making up arrears, proper use of time, social participation and personal development as objectives of educational activities seem to connect with various needs of various old people and also agree with the image of the pluriformity of society.

The question remains of the accessibility of such activities, also for older adults with a minimal income (In general 50-60% of the 65+ers in the EC belong to the lowest income groups). But in the adult education we have to live with the sadness of the tango (v.d.Veen), to which you can dance well. No illusory high pretentions, but a healthy notion of reality. As ever, the future begins today. Here is the challenge for the newborn grandchild from the project of the Council of Europe, The European Educational Network.

The Initiative-group (fltr): Angela Venth, Gherie ter Steege, Heribert Rollik, Peter Ziebach und Jumbo Klercq. Christine Senden und Ulrich Damen are absent.

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NEWSLETTER N0. 1

NEW PLANS AND CONTACTS AS A RESULT OF THE SYMPOSIUM

Every European symposium,whatever its subject, is a possibility to make or to deepen international contacts. The network idea, which formed an essential element in this symposium, gave an extra contribution. Also in the educational world it happens more often that people don't want to give themselves away and they they remain mysterious about the international contacts they have.

Therefore it was a surprise to notice that more then 20% of the participants gave us information about contacts and projects, as a result from the symposium.

The list below is surely incomplete, and the information we have about the different activities is still very limited, but despite that the list below gives a picture of the social map during and after the symposium.

Above all, a cluster seems possible, namely

1. invitations for lectures and participation of other conferences (often achieved during or via the symposium)
2. new contacts or a deepening of contacts focused on exchanging experiences (appointments made during the symposium)
3. more or less progressed initiatives to specific cooperation projects (often achieved after the symposium).

Besides that other developments are named, which are "accidently" known to us and which do not directly result from the symposium, but they might be important and should therefore not be forgotten.

All in all, this gives hope for the future of EEN.

Invitations for lectures and participation of other conferences

- Introduction to the study of "Learning for the end of life" at the 'Annual Conference of the Association of Educational Gerontology (AEG)', University of Keele (UK), March 1992 by Jozef van der Put, Prisma (NL)

- July 1992: Visit of Felix Florquin, VHS Antwerpen (B), to the Netherlands in connection with education and elderly women

- Appearance of Detlef Knopf, Fachhochschule Potsdam (BRD), as workshop referee for Dutch consulents of old age education in spring 1992. Theme: life-course technics and cultural transmission (intergenerational projects for instance)

- Introduction about theory and practice of old age education in the Netherlands by Jumbo Klercq (Drickant) at the seminar "Lernen, Bilden, Altern" in Austria, July 1992, via Vera Albert (Verband Wiener Volksbildung - Austria)

- AEG European Conference in Glasgow, Scotland, 1 - 4 July 1993 "Working and learning together: education and training initiatives".
  Further information: Frank Glendenning und Joanna Walker.

New contacts or a deepening of contacts focussed on exchanging experiences

- Many participants subscribed to U3A Newspaper; further informationn: Dianne Norton, University of the Third Age (UK)

- Extension of contacts between Arbeitsstelle für Erwachsenenbildung der Diözese Rottenburg - Stuttgart (Marie-Luise Birk) and Verband Wiener Volksbildung (Vera Albert)

- Extension of contacts between Arbeitsstelle für Erwachsenenbildung der Diözese Rottenburg -Stuttgart (Marie-Luise Birk) and I.B.O., Steyr in Österreich (Peter Visvader)

- Exchange of projects, ideas and texts between Sumitra Termorshuizen (social-cultural centre for jewish old people - NL) and André Witters (LIVO in Hasselt - B)

- Further contacts between Valerie Rücker (Wissenbörse Wien - A), Peter Wetzel (Techn. Hochschule Merseburg - BRD) and Hanna Perbrandt-Brun (Projekt Erfahrungswissen Berlin - BRD)

- Further contact between Vera Albert (Verband Wiener Volksbildung - A) and Peter Wetzel (Techn. Hochschule Merseburg - BRD)

- Further contact between Hilleguus Timmner-Schuring (Bureau "Oudfit" - NL) and Danny Puype (Centrum Derde Leeftijd - B)

- Further contact between Hilleguus Timmner-Schuring (Bureau "Oudfit" - NL) and Peter Jarvis (University of Surrey - UK)

- Further contact between Hamburger Volkshochschule (Jürgen Dege - BRD) and Project "Arbeit und Leben" Hamburg (Sabine Ketels - BRD)

- Veronica McGivney speaks about "many individual contacts from Germany, the Netherlands and UK"

More or less progressed initiatives to specific cooperation projects

- The set-up of an European vocational training project: innovative educational projects in different countries will be offered in other countries as well by means of training and professionalising; in this way they can start experimental work on a general network of vocational training, a curriculum with various modules, explicit profesional qualifications and distinct qualification criteria.
  Initiative: Driekant, educationg & consultancy (NL) and theie Pre-Retirement Association (UK); possibly and desirably, organisations from other countries will finally work together.
  Further information: Jumbo Klercq, Resi van Gestel und Tony Chiva.

- Contacts in relation to studycircles > international project
  Further information: Myriam Leurs, Intermedium (B).

- European cooperation project on "Learning for the end of life".
  Initiative: Prisma (NL) and Pre-Retirement Association (UK); more informationen: Jozef van der Put and Tony Chiva

- Development educational summer arrangements for old people (possibly also internatial). Contact between Hogeschool Nijmegen (NL) and Driekant, education & consultancy. Contactpersons: Mea Verbunt, Jettie Antvelink, Jumbo Klercq.

- Contact between Hogeschool Nijmegen (NL) and Centrum Derde Leeftijd Brussel (B) about old people and eucation. Contact persons Jettie Antvelink, Danny Puype

- Educational holiday in Oud-Poelgeest, exchange between East-German and Dutch seniors; further information: Dietrich Rybacki and Theo de Bruin.

- Ursula Dimmers (DRK-Familienbildungswerk in Mettmann - BRD) hast Plans to exchange experiences with various VHS-coordinators and groups from England, East-Germany and Czechoslovakia

- Frans de Kok (Advisor Seniorenraad in Tilburg - NL) calls attention to the membership of "Eurosenior", an international stage for study, education and action to basicwork with seniors and to the European policy levels currently limited to Flanders/Belgium and the Netherlands

- Invitation for a discussion about bilateral cooperation between Landesverband VHS Niedersachsen (Beate Blättner and Birgit Rabofski) and Jumbo Klercq (Driekant, education & consultancy, NL)

Other developments known to us

- The Netherlands, spring 1992: Series of 5 workshops with relation to life-course technics; for provincial consulents old age education plus following; somethings will result in a workbook. Further information: Ghery ter Steege, Kees Penninx, Nelleke Rögels and Ignace Verberk

- 5 May 1992, Landesverband der Volkhochschulen Niedersachsen, Tagung zur Fortbildung "Europäisches Jahr der älteren Menschen und der Solidarität der Generationen". Further information: Birgit Rabofski and Beate Blättner

- Autumn 1992, start experiment modules for a Dutch learning workshop old age education, developed by a number of residential colleges and performed in co-operation with interested provincial consulents

- 19 - 21 October 1992, Forum Altenbildung, organised by Bischöfliche Generalvikariat Aachen. Further information: Jürgen Jansen

- 4 - 6 November 1992, Seminar "Altern in der modernen Industriegesellschaft", Mersenburg, Sachsen, BRD. Further information: Peter Wetzel

List of names and addresses

PERSONAL DATA	EDUCATIONAL ACTIVITIES
Vera Albert Verband Wiener Volksbildung Volkshochschule Hietzing Hofwiesengasse 48 A-1130 Wien Österreich tel: 8045524 or 8045528 fax: 8049729	Projektleitung von Bildungs-und Kulturarbeit im Pflegeheim Lainz Bildungsarbeit mit und für ältere und alte Menschen z.B. Planung und Durchführung von Theater-, Literatur- und Bezirksgruppen -Staff Project Education and Culture at Lainz Rest Home
Jim Alexander Senior Studies Institute University of Strathclyde McCance Building 16 Richmond Street Glasgow G1 1XQ Scotland tel: 041-552-4400 ext 2362 fax: 041-552-0775	Project assistant Senior Studies Institute involved in organisation of outreach studies
Jettie Antvelink Hogeschool Nijmegen Afd. Creatief Educatief Werk Nebogebouw Postbus 9029 NL-6500 JK Nijmegen Nederland tel: 080 - 228404 fax: 080 - 226240	Docente theorie en methoden, waaaronder ressorteert programma over educatief werkers m.b.t ouderen; ouderen en creatief-educatieve vakantiearrangementen voor ouderen Coördinator Hoger Onderwijs Voor Ouderen i.s.m. Gerard Bromstichting te Nijmegen Docent HOVO -Teacher of Theory and Method, programs for educational workers among older people
Eva de Baat Joods maatschappelijk werk Kastelenstraat 84 NL-1083 DE Amsterdam Nederland tel: 020 - 6612867	
Agnes Beijer VHS Bergen Postbus 234 NL-1860 AE Bergen Nederland tel: 02208 -95258	Deskundigheidsbevordering ouderençducatie -Enhancement of expertise education for the elderly
Ev.-Marie Bezner Volkshochschule Karlsruhe Helmholtzstr.1 W-7500 Karlsruhe 1 BRD tel: 0721 - 856788 / 0721 - 844171	

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Unterstützung zur Gründung von Seniorenselbsthilfegruppen
Multiplikatorenschulung für Leiterinnen und Leiter solcher Selbsthilfegruppen:
- Gesprächsführung
- thematisch-didaktischen Umsetzung von lebensweltorientierter Erwachsenenbildung
- lebensgeschichtlichen Erzählung - entdecken immer wiederkehrender Handlungs- und Orienterungsmuster
-Assisting senior self-help groups

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Ondersteuning van regionale initiatieven op het terrein van ouderenеducatie t.a.v. werkontwikkeling, kwaliteitsverbetering,verbeteringvanafstemming/samenhang en vergroten van de toegankelijkheid van activiteiten
-Assist of regional initiatives on education for the elderly

Theo de Bruin
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Handreichung zur Seniorenbildung an VHS'en in Schleswig-Holstein
-Assist in senior education

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Kurse für Senioren:
- Gemeinsam Schwerin entdecken
- Computertechnik auch im Alter beherschbar?
- Gedächtnistraining
- Gesunde Ernährung
- Ins Atelcier geschaut und mitgemacht
- Bücher lezen und gemeinsam darüber sprechen
- Englisch für Senioren
- Französisch für Senioren
- Bildungsfakten

-Courses for Seniors

John Burrow
U3A South London
50 Westmount Road
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Until recently chairman, currently teaching various courses
Formerly head of Adult Education University of London
Lectures in gerontology

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Pensioen in Zicht-Cursussen, kadervorming ouderenorganisaties
Übersetzungen NL - D

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Bildungsurlaub - Titel: Zukunftswerkstatt: Perspektive Älterwerden
Projekt der Hamburger Volkshochschule

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Beleidsmedewerker op terrein van jeugd, gehandicapten en ouderen op het vakgebied educatie
Zowel deelname van ouderen aan educatie algemeen als specifieke educatie

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Leiterin für Seniorengymnastik und Tanz
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Theorie der Bildung im Alter
Konzeptionen zur Entfaltung von Altenkulturformen

Daniela Elbers
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Bildungsfreizeiten für Senioren zu unterschiedliche Themenstellunge: Computer, Umwelt, Gesundheit, Sport, Kultur, Medien, usw.

Paul Emonts
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Nu eigen gewenste aktiviteiten
ouderen samenbrengen tot (vriendschaps-)netwerken
nadruk op zelfwerkzaamheid
e.c.a. nog in volle ontwikkeling

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Fort- und Weiterbildung für Mitarbeiter inder Altenhilfe
(Pflege, Tagesgestaltung, Kommunikation)
Gesprächskreis für pflegende Angehörige (Erfahrungsaustausch, Entlastung, Beratung, Pflegefortbildung)
Bildung für/mit Senioren
(Kultur, Kommunikation, Training von geistigen und körperlichen Fähigkeiten)
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Projecten rond meergeneratiesamenleving
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Zelfeducatieprojecten van ouderen
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Begeleiding cursussen voorbereiding op pensioen
Overleg met samenwerkende organisaties binnen het Nationaal Instituut Voorbereiding op Pensioen
Werving bedrijven en deelnemers
Ontwikkeling van nieuwe begeleidingsmethodieken
Overleg met personeelschefs en gemeentelijke ambtenaren
Opvolging studiekringen
Internationale contacten
Medewerking onderzoeken/initiatieven m.b.t. oudern-educatie

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Ondersteuning voor brede educatieve werk met ouderen: netwerkontwikkeling, programmaontwikkeling, materiaalontwikkeling, deskundigheidsbevordering, informatie en advies

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Sensibilisierungs- und Vorbereitungsseminare auf die persönlich-individuelle und die gesellschaftliche Zukunft - adressiert an menschen in/ab der Lebensmitte

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Research/development in areas relevant to adult learners, and particularly specfic cohorts men as women,unemployed, the elderly, etc.

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I am a primary school teacher and I'm attending Surrey University for an MSC Degree in educational studies. Part of my course has involved looking at issues in educational gerontology. For my dissertation I'm doing research into the function of learning in later life, and I will be interviewing memeber of het University of the Third Age in Farnborough, Surrey, UK

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55+ project:
Cursussen Anders ouder worden:
- meer leren durven
- zelfverdediging
- algemene ontwikkeling
- stoppen met werken.... en dan?
- je bent ouder en je wilt wat....!

Cursussen Aktieve Geest:
- geheugentraining + vervolg
- studiekringen

Cursussen Nooit te oud om te leren:
- kennismaken met computers
- orde op zaken
- gespreksvaardigheden
- vergadertechniek
- publiciteit
- 55+: actief en deskundig

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Bewustmaking oudere volwassenen van hun rol in de maatschappij, aan de hand van internationale voorbeelden

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Cursussen Voorbereiding op Pensioen
Cursussen kunstgeschiedenis; taalleergangen; cursussen m.b.t gezondheid; mb.t huisvesting
Levenslabyrint "Zoek de schat van je leven!"

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Ondersteuning vormingswerk in Prov. Nrd-Brabant met name m.b.t. geheugentraining, studiekringen, levensloop-educatie, 50+ vrouwen, rouwen, omgaan met sterven, "death-education" voor bredere publiek, ouderen van ethnische minderheden, zorgeducatie, organisaties van ouderen, mantelzorg, relatie ouderen - jongeren, netwerken

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Birgitta Robel
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Kurse zur Orienterung neuen Lebensphase nach Beendigung der Berufstätigkeit; Kurse, die sich mit der Situation der alten Menschen ausein - andersetzen und neue Perspektiven aufzeigen; Gesprächskreise (pol., kult., phil., zwischenmenschliche Fragen und Problemen); Kurse im kreativen bereich; Gesundheitskurse (Förderung von Körperwachheit und Freude an Bewegungen); Sprach- und EDV-Kurse; Diskussionsveranstaltungen kommunal pol. Altenthemen

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- **levenslooptechnieken in oudereneducatie**
- **activering van risicogroepen ouderen**
- **beleid t.a.v. oudereneducatie**
- **educatie en oudere vrouwen**

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Creatieve werkvormen voor ouderen, w.o. werken met taal (gedichten/verhalen);
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Ondersteuning en dbv-activiteiten t.b.v. allerlei vormen in de oudereneducatie;
opzet, training en ondersteuning studiekringen van de ouderen in zorgcircuit, in BE-circuit;
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Peter Wetzel **Th Merseburg Inst. Ph. Sozialwissensch.** **Otto-Lilienthal-str. 42** **O-4200 Merseburg** **BRD** **tel: 46 - 2128 / 2141**	**Modellprojekt-Selbsthilfe im vorgezogenen Ruhestand, Vorruhestand-Chemieregion e.V.**
Tosca Wiebenga **Educatieve Wurkpleats Fryslan** **Postbus 921** **NL-8901 BS Leeuwarden** **Nederland** **tel: 05120 -32333**	**Provinciale ondersteuning deskundigheidsbevordering educatief werker**
André Witters **LIVO vzw** **St. Truidersteenweg 178** **B-3500 Hasselt** **België** **tel: 011 - 274506**	**Cursussen Afscheid van Arbeid** **Cursussen Aktief met Senioren:** **- anders jong blijven** **- vrouwen in de middelleeftijd** **- zoekweek naar de eeuwige jeugd** **Cursussen Beleid en Senioren:** **- naar een eigentijds seniorenbeleid** **- huisvesting en senioren** **- senioren maken er werk van** **Seniorenparlement** **Eurosenior** **Cursus Omgaan met Ouderen voor werkers en beleidsmakers in de seniorenzorg**
Tine Zeeman **De Stiep** **A-weg 5c** **NL-9718 CS Groningen** **Nederland** **tel: 050 - 141677**	**Provinciale ondersteuning deskundigheidsbevordering educatief werkers**

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EL
ZIJN
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HEID EN
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ZWAR

Juliana
WELZIJN FONDS

Deutsches Rotes Kreuz

COMMISSIE
VAN DE EUROPESE
GEMEENSCHAPPEN

EUROPEAN CULTURAL FOUNDATION
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